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EMANCIPATION
IN
THE WEST INDIES.
A
SIX MONTHS' TOUR
IN
ANTIGUA, BARBADOES, AND JAMAICA,
IN
THE YEAR 1837.

BY JAS. A. THOME, AND J. HORACE KIMBALL.

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INTRODUCTION.

It is hardly possible that the success of British West India Emancipation should be more conclusively proved, than it has been by the absence among us of the exultation which awaited its failure. So many thousands of the citizens of the United States, without counting slaveholders, would not have suffered their prophesying to be falsified, if they could have found whereof to manufacture fulfilment. But it is remarkable that, even since the first of August, 1834, the evils of West India emancipation on the lips of the advocates of slavery, or, as the most of them nicely prefer to be termed, the opponents of abolition, have remained in the future tense. The bad reports of the newspapers, spiritless as they have been compared with the predictions, have been traceable, on the slightest inspection, not to emancipation, but to the illegal continuance of slavery, under the cover of its legal substitute. Not the slightest reference to the rash act, whereby the thirty thousand slaves of Antigua were immediately "turned loose," now mingles with the croaking which strives to defend our republican slavery against argument and common sense.

The Executive Committee of the American Anti-Slavery Society, deemed it important that the silence which the pro-slavery press of the United States has seemed so desirous to maintain in regard to what is strangely enough termed the "great experiment of freedom," should be thoroughly broken up by a publication of facts and testimony collected on the spot. To this end, REV. JAMES A. THOME, and JOSEPH H. KIMBALL, ESQ., were deputed to the West Indies to make the proper investigations. Of their qualifications for the task, the subsequent pages will furnish the best evidence: it is proper, however, to remark, that Mr. Thome is thoroughly acquainted with our own system of slavery, being a native and still a resident of Kentucky, and the son of a slaveholder, (happily no longer so,) and that Mr. Kimball is well known as the able editor of the *Herald of Freedom*, published at Concord, New Hampshire.

They sailed from New York, the last of November, 1836, and returned early in June, 1837. They improved a short stay at the Danish island of St. Thomas, to give a description of slavery as

it exists there, which, as it appeared for the most part in the anti-slavery papers, and as it is not directly connected with the great question at issue, has not been inserted in the present volume. Hastily touching at some of the other British islands, they made Antigua, Barbadoes, and Jamaica, successively the objects of their deliberate and laborious study—as fairly presenting the three grand phases of the "experiment"—Antigua, exemplifying immediate unrestricted abolition; Barbadoes, the best working of the apprenticeship, and Jamaica the worst. Nine weeks were spent in Antigua, and the remainder of their time was divided between the other two islands.

The reception of the delegates was in the highest degree favorable to the promotion of their object, and their work will show how well they have used the extraordinary facilities afforded them. The committee have, in some instances, restored testimonials which their modesty led them to suppress, showing in what estimation they themselves, as well as the object of their mission, were held by some of the most distinguished persons in the islands which they visited.

So wide was the field before them, and so rich and various the fruit to be gathered, that they were tempted to go far beyond the strength supplied by the failing health they carried with them. Most nobly did they postpone every personal consideration to the interests of the cause, and the reader will, we think, agree with us, that they have achieved a result which undiminished energies could not have been expected to exceed—a result sufficient, if any thing could be, to justify the sacrifice it cost them. We regret to add that the labors and exposures of Mr. Kimball, so far prevented his recovery from the disease* which obliged him to resort to a milder climate, or perhaps we should say aggravated it, that he has been compelled to leave to his colleague, aided by a friend, nearly the whole bur-

* We learn that Mr. Kimball closed his mortal career at Pembroke, N. H. April 12th, in the 25th year of his age. Very few men in the Anti-Slavery cause have been more distinguished, than this lamented brother, for the zeal, discretion and ability with which he has advocated the cause of the oppressed. "Peace to the memory of a man of worth!"

der of preparing for the press—which, together with the great labor of condensing from the immense amount of collected materials, accounts for the delay of the publication. As neither Mr. Thome nor Mr. Kimball were here while the work was in the press, it is not improbable that trivial errors have occurred, especially in the names of individuals.

It will be perceived that the delegates rest nothing of importance on their own unattested observation. At every point they are fortified by the statements of a multitude of responsible persons in the islands, whose names, when not forbidden, they have taken the liberty to use in behalf of humanity. Many of these statements were given in the handwriting of the parties, and are in the possession of the Executive Committee. Most of these island authorities are as unchallengeable on the score of previous leaning towards abolitionism, as Mr. McDuffie or Mr. Calhoun would be two years hence, if slavery were to be abolished throughout the United States to-morrow.

Among the points established in this work, beyond the power of dispute or cavil, are the following:

1. That the act of IMMEDIATE EMANCIPATION in Antigua, was not attended with any disorder whatever.
2. That the emancipated slaves have readily,

faithfully, and efficiently worked for wages from the first.

3. That wherever there has been any disturbance in the working of the apprenticeship, it has been invariably by the fault of the masters, or of the officers charged with the execution of the "Abolition Act."

4. That the prejudice of caste is fast disappearing in the emancipated islands.

5. That the apprenticeship was not sought for by the planters as a *preparation for freedom*.

6. That no such preparation was needed.

7. That the planters who have fairly made the "experiment," now greatly prefer the new system to the old.

8. That the emancipated people are perceptibly rising in the scale of civilization, morals, and religion.

From these established facts, reason cannot fail to make its inferences in favor of the two and a half millions of slaves in our republic. We present the work to our countrymen who yet hold slaves, with the utmost confidence that its perusal will not leave in their minds a doubt, either of the duty or perfect safety of *immediate emancipation*, however it may fail to persuade their hearts—which God grant it may not!

By order of the Executive Committee of the American Anti-Slavery Society.

NEW YORK, April 28th, 1838.

EXPLANATION OF TERMS USED IN THE NARRATIVE.

1. THE words 'Clergy' and 'Missionary' are used to distinguish between the ministers of the English or Scotch church, and those of all other denominations.

2. The terms 'church' and 'chapel' denote a corresponding distinction in the places of worship, though the English Church have what are technically called 'chapels of ease.'

3. 'Manager' and 'overseer' are terms designating in different islands the same station. In Antigua and Barbadoes, *manager* is the word in general use, in Jamaica it is *overseer*—both meaning the practical conductor or immediate superintendent of an estate. In our own country, a peculiar odium is attached to the latter term. In the West Indies, the station of manager or overseer is an honorable one; proprietors of

estates, and even men of rank, do not hesitate to occupy it.

4. The terms 'colored' and 'black' or 'negro' indicate a distinction long kept up in the West Indies between the mixed blood and the pure negro. The former as a body were few previous to the abolition act; and for this reason chiefly we presume the term of distinction was originally applied to them. To have used these terms interchangeably in accordance with the usage in the United States, would have occasioned endless confusion in the narrative.

5. 'Prædial' and 'non-prædial' are terms used in the apprenticeship colonies to mark the difference between the agricultural class and the domestic; the former are called *prædials*, the latter *non-prædials*.

POPULATION OF THE BRITISH (FORMERLY SLAVE) COLONIES.

(Compiled from recent authentic documents.)

British Colonies.	White.	Slave.	F. Col'd.	Total.	British Colonies.	White.	Slave.	F. Col'd.	Total.
Anguilla.....	365	2,388	357	3,110	Mauritius.....	8,000	76,000	15,000	99,000
Antigua.....	1,980	29,839	3,895	35,714	Montserrat.....	330	6,500	800	7,330
Bahamas.....	4,340	9,268	2,991	16,499	Nevis.....	700	6,600	2,000	9,300
Barbadoes.....	15,000	82,000	5,100	102,100	St. Christophers.....	{ 1,612	19,310	3,000	23,922
Berbice.....	550	21,300	1,150	23,000	St. Kitts.....	{			
Bermuda.....	3,900	4,600	740	9,240	St. Lucia.....	980	13,600	3,700	18,280
Cape of Good Hope.....	43,000	35,500	29,000	107,500	St. Vincent.....	1,500	23,500	2,800	27,800
Demerara.....	3,000	70,000	6,400	79,400	Tobago.....	340	12,500	1,200	14,040
Dominica.....	850	15,400	3,600	19,850	Tortola.....	180	5,400	1,200	7,180
Grenada.....	800	21,000	2,800	24,600	Trinidad.....	1,000	24,000	12,000	47,000
Honduras.....	200	2,100	2,200	4,500	Virgin Isles.....	500	5,400	600	6,500
Jamaica.....	37,000	323,000	55,000	415,000	Total.....	131,257	831,105	162,733	1,125,095

* These islands adopted immediate emancipation, Aug. 1, 1834.

* These are crown colonies, and have no local legislature.

ANTIGUA.

CHAPTER I.

ANTIGUA is about eighteen miles long and fifteen broad; the interior is low and undulating, the coast mountainous. From the heights on the coast the whole island may be taken in at one view, and in a clear day the ocean can be seen entirely around the land, with the exception of a few miles of cliff in one quarter. The population of Antigua is about 37,000, of whom 30,000 are negroes—lately slaves—1500 are free people of color, and 2500 are whites.

The cultivation of the island is principally in sugar, of which the average annual crop is 15,000 hogsheads. Antigua is one of the oldest of the British West India colonies, and ranks high in importance and influence. Owing to the proportion of proprietors resident in the island, there is an accumulation of talent, intelligence and refinement, greater, perhaps, than in any English colony, excepting Jamaica.

Our solicitude on entering the Island of Antigua was intense. Charged with a mission so nearly concerning the political and domestic institutions of the colony, we might well be doubtful as to the manner of our reception. We knew indeed that slavery was abolished, that Antigua had rejected the apprenticeship, and adopted entire emancipation. We knew also, that the free system had surpassed the hopes of its advocates. But we were in the midst of those whose habits and sentiments had been formed under the influences of slavery, whose prejudices still clinging to it might lead them to regard our visit with indifference at least, if not with jealousy. We dared not hope for aid from men who, not three years before, were slaveholders, and who, as a body, strenuously resisted the abolition measure, finally yielding to it only because they found resistance vain.

Mingled with the depressing anxieties already referred to, were emotions of pleasure and exultation, when we stepped upon the shores of an unfettered isle. We trod a soil from which the last vestige of slavery had been swept away! To us, accustomed as we were to infer the existence of slavery from the presence of a particular hue, the numbers of negroes passing to and fro, engaged in their several employments, denoted a land of oppression; but the erect forms, the active movements, and the sprightly countenances, bespoke that spirit of disenthralment which had gone abroad through Antigua.

On the day of our arrival we had an interview with the Rev. James Cox, the superintendent of the Wesleyan mission in the island. He assured us that we need apprehend no difficulty in procuring information, adding, "We are all free here now; every man can speak his sentiments unawed. We have nothing to conceal in our present system; had you come here as the *advocates of slavery* you might have met with a very different reception."

At the same time we met the Rev. N. Gilbert, a clergyman of the English Church, and proprietor of an estate. Mr. G. expressed the hope that we might gather such facts during our stay in the

island, as would tend effectually to remove the curse of slavery from the United States. He said that the failure of the crops, from the extraordinary drought which was still prevailing, would, he feared, be charged by persons abroad to the new system. "The enemies of freedom," said he, "will not ascribe the failure to the proper cause. It will be in vain that we solemnly declare, that for more than thirty years the island has not experienced such a drought. Our enemies will persist in laying all to the charge of our free system; men will look only at the amount of sugar exported, which will be less than half the average. They will run away with this fact, and triumph over it as the disastrous consequence of abolition."

On the same day we were introduced to the Rev. Bennet Harvey, the principal of the Moravian mission, to a merchant, an agent for several estates, and to an intelligent manager. Each of these gentlemen gave us the most cordial welcome, and expressed a warm sympathy in the objects of our visit. On the following day we dined, by invitation, with the superintendent of the Wesleyan mission, in company with several missionaries. *Freedom in Antigua* was the engrossing and delightful topic. They rejoiced in the change, not merely from sympathy with the disenthralled negroes, but because it had emancipated them from a disheartening surveillance, and opened new fields of usefulness. They hailed the star of freedom "with exceeding great joy," because it heralded the speedy dawning of the Sun of Righteousness.

We took an early opportunity to call on the Governor, whom we found affable and courteous. On learning that we were from the United States, he remarked, that he entertained a high respect for our country, but its slavery was a stain upon the whole nation. He expressed his conviction that the instigators of northern mobs must be implicated in some way, pecuniary or otherwise, with slavery. The Governor stated various particulars in which Antigua had been greatly improved by the abolition of slavery. He said, the planters all conceded that emancipation had been a great blessing to the island, and he did not know of a single individual who wished to return to the old system.

His excellency proffered us every assistance in his power, and requested his secretary—a *colored gentleman*—to furnish us with certain documents which he thought would be of service to us. When we rose to leave, the Governor followed us to the door, repeating the advice that we should "see with our own eyes, and hear with our own ears." The interest which his Excellency manifested in our enterprise, satisfied us that the prevalent feeling in the island was opposed to slavery, since it was a matter well understood that the Governor's partialities, if he had any, were on the side of the planters rather than the people.

On the same day we were introduced to a barrister, a member of the assembly and proprietor of an estate. He was in the assembly at the time the abolition act was under discussion. He said that it was violently opposed, until it was seen to be inevitable. Many were the predictions made respecting the ruin which would be brought upon the colony; but these predictions had failed, and

abolition was now regarded as the salvation of the island.

SABBATH.

The morning of our first Sabbath in Antigua came with that hushed stillness which marks the Sabbath dawn in the retired villages of New England. The arrangements of the family were conducted with a studied silence that indicated habitual respect for the Lord's day. At 10 o'clock the streets were filled with the church-going throng. The rich rolled along in their splendid vehicles with liveried outriders and postillions. The poor moved in lowlier procession, yet in neat attire, and with the serious air of Christian worshippers. We attended the Moravian service. In going to the chapel, which is situated on the border of the town, we passed through and across the most frequented streets. No persons were to be seen, excepting those whose course was toward some place of worship. The shops were all shut, and the voices of business and amusement were hushed. The market place, which yesterday was full of swarming life, and sent forth a confused uproar, was deserted and dumb—not a straggler was to be seen of all the multitude.

On approaching the Moravian chapel we observed the negroes, wending their way churchward, from the surrounding estates, along the roads leading into town.

When we entered the chapel the service had begun, and the people were standing, and repeating their liturgy. The house, which was capable of holding about a thousand persons, was filled. The audience were all black and colored, mostly of the deepest Ethiopian hue, and had come up thither from the estates, where once they toiled as slaves, but now as freemen, to present their thank-offerings unto Him whose truth and Spirit had made them free. In the simplicity and tidiness of their attire, in its uniformity and freedom from ornament, it resembled the dress of the Friends. The females were clad in plain white gowns, with neat turbans of cambric or muslin on their heads. The males were dressed in spencers, vests, and pantaloons, all of white. All were serious in their demeanor, and although the services continued more than two hours, they gave a wakeful attention to the end. Their responses in the litany were solemn and regular.

Great respect was paid to the aged and infirm. A poor blind man came groping his way, and was kindly conducted to a seat in an airy place. A lame man came wearily up to the door, when one within the house rose and led him to the seat he himself had just occupied. As we sat facing the congregation, we looked around upon the multitude to find the marks of those demoniac passions which are to strew carnage through our own country when its bondmen shall be made free. The countenances gathered there, bore the traces of benevolence, of humility, of meekness, of docility, and reverence; and we felt, while looking on them, that the doers of justice to a wronged people "shall surely dwell in safety and be quiet from fear of evil."

After the service, we visited the Sabbath school. The superintendent was an interesting young colored man. We attended the recitation of a Testament class of children of both sexes from eight to twelve. They read, and answered numerous questions with great sprightliness.

In the afternoon we attended the Episcopal church, of which the Rev. Robert Holberton is

rector. We here saw a specimen of the aristocracy of the island. A considerable number present were whites,—rich proprietors with their families, managers of estates, officers of government, and merchants. The greater proportion of the auditory, however, were colored people and blacks. It might be expected that distinctions of color would be found here, if any where;—however, the actual distinction, even in this the most fashionable church in Antigua, amounted only to this, that the body pews on each side of the broad aisle were occupied by the whites, the side pews by the colored people, and the broad aisle in the middle by the negroes. The gallery, on one side, was also appropriated to the colored people, and on the other to the blacks. The finery of the negroes was in sad contrast with the simplicity we had just seen at the Moravian chapel. Their dresses were of every color and style; their hats were of all shapes and sizes, and fillagreed with the most tawdry superfluity of ribbons. Beneath these gaudy bonnets were glossy ringlets, false and real, clustering in tropical luxuriance. This fantastic display was evidently a rude attempt to follow the example set them by the white aristocracy.

The choir was composed chiefly of colored boys, who were placed on the right side of the organ, and about an equal number of colored girls on the left. In front of the organ were eight or ten white children. The music of this colored, or rather "amalgamated" choir, directed by a colored chorister, and accompanied by a colored organist, was in good taste.

In the evening, we accompanied a friend to the Wesleyan chapel, of which the Rev. James Cox is pastor. The minister invited us to a seat within the altar, where we could have a full view of the congregation. The chapel was crowded. Nearly twelve hundred persons were present. All sat promiscuously in respect of color. In one pew was a family of whites, next a family of colored persons, and behind that perhaps might be seen, side by side, the ebony hue of the negro, the mixed tint of the mulatto, and the unblended whiteness of the European. Thus they sat in crowded contact, seemingly unconscious that they were outraging good taste, violating natural laws, and "confounding distinctions of divine appointment!" In whatever direction we turned, there was the same commixture of colors. What to one of our own countrymen whose contempt for the oppressed has defended itself with the plea of *prejudice against color*, would have been a combination absolutely shocking, was to us a scene as gratifying as it was new.

On both sides, the gallery presented the same unconscious blending of colors. The choir was composed of a large number, mostly colored, of all ages. The front seats were filled by children of various ages—the rear, of adults, rising above these tiny choristers, and softening the shrillness of their notes by the deeper tones of mature age.

The style of the preaching which we heard on the different occasions above described, so far as it is any index to the intelligence of the several congregations, is certainly a high commendation. The language used, would not offend the taste of any congregation, however refined.

On the other hand, the fixed attention of the people showed that the truths delivered were understood and appreciated.

We observed, that in the last two services the subject of the present drought was particularly noticed in prayer.

The account here given is but a fair specimen of the solemnity and decorum of an Antigua sabbath.

VISIT TO MILLAR'S ESTATE.

Early in the week after our arrival, by the special invitation of the manager, we visited this estate. It is situated about four miles from the town of St. John's.

The smooth MacAdamized road extending across the rolling plains and gently sloping hill sides, covered with waving cane, and interspersed with provision grounds, contributed with the fresh bracing air of the morning to make the drive pleasant and animating.

At short intervals were seen the buildings of the different estates thrown together in small groups, consisting of the manager's mansion and out-houses, negro huts, boiling house, cooling houses, distillery, and windmill. The mansion is generally on an elevated spot, commanding a view of the estate and surrounding country. The cane fields presented a novel appearance—being without fences of any description. Even those fields which lie bordering on the highways, are wholly unprotected by hedge, ditch, or rails. This is from necessity. Wooden fences they cannot have, for lack of timber. Hedges are not used, because they are found to withdraw the moisture from the canes. To prevent depredations, there are watchmen on every estate employed both day and night. There are also stock keepers employed by day in keeping the cattle within proper grazing limits. As each estate guards its own stock by day and olds them by night, the fields are in little danger.

We passed great numbers of negroes on the road, loaded with every kind of commodity for the town market. *The head is the beast of burthen* among the negroes throughout the West Indies. Whatever the load, whether it be trifling or valuable, strong or frail, it is consigned to the head, both for safe keeping and for transportation. While the head is thus taxed, the hands hang useless by the side, or are busied in gesticulating, as he people chat together along the way. The negroes we passed were all decently clad. They uniformly stopped as they came opposite to us, to pay the usual civilities. This the men did by touching their hats and bowing, and the women, by making a low courtesy, and adding, sometimes, "howdy, massa," or "mornin', massa." We passed several loaded wagons, drawn by three, four, or five yoke of oxen, and in every instance the driver, so far from manifesting any disposition insolently to crowd us off the road, or to contend for his part of it, turned his team aside, leaving us double room to go by, and sometimes stopping until we had passed.

We were kindly received at Millar's by Mr. Bourne, the manager. Millar's is one of the first estates in Antigua. The last year it made the largest sugar crop on the island. Mr. B. took us before breakfast to view the estate. On the way, he remarked that we had visited the island at a very unfavorable time for seeing the cultivation of it, as every thing was suffering greatly from the drought. There had not been a single copious rain, such as would "make the water run," since the first of March previous. As we approached the laborers, the manager pointed out one company of ten, who were at work with their hoes by the side of the road, while a larger one of thirty were in the middle of the field. They greeted us in the most friendly manner. The manager spoke kindly to them, encouraging them to be industrious

He stopped a moment to explain to us the process of cane-holing. The field is first ploughed in one direction, and the ground thrown up in ridges of about a foot high. Then similar ridges are formed crosswise, with the hoe, making regular squares of two-feet-sides over the field. By raising the soil, a clear space of six inches square is left at the bottom. In this space the *plant* is placed horizontally, and slightly covered with earth. The ridges are left about it, for the purpose of conducting the rain to the roots, and also to retain the moisture. When we came up to the large company, they paused a moment, and with a hearty salutation, which ran all along the line, bade us "good mornin'," and immediately resumed their labor. The men and women were intermingled; the latter kept pace with the former, wielding their hoes with energy and effect. The manager addressed them for a few moments, telling them who we were, and the object of our visit. He told them of the great number of slaves in America, and appealed to them to know whether they would not be sober, industrious, and diligent, so as to prove to American slaveholders the benefit of freeing all their slaves. At the close of each sentence, they all responded, "Yes, massa," or "God bless de massas," and at the conclusion, they answered the appeal, with much feeling, "Yes, massa; please God massa, we will all do so." When we turned to leave, they wished to know what we thought of their industry. We assured them that we were much pleased, for which they returned their "thankee, massa." They were working at a *job*. The manager had given them a piece of ground "to hole," engaging to pay them sixteen dollars when they had finished it. He remarked that he had found it a good plan to give *jobs*. He obtained more work in this way than he did by giving the ordinary wages, which is about eleven cents per day. It looked very much like slavery to see the females working in the field; but the manager said they chose it generally "*for the sake of the wages*." Mr. B. returned with us to the house, leaving the gangs in the field, with only an aged negro in charge of the work, as *superintendent*. Such now is the name of the overseer. The very *terms, driver and overseer*, are banished from Antigua; and the *whip* is buried beneath the soil of freedom.

When we reached the house we were introduced to Mr. Watkins, a *colored* planter, whom Mr. B. had invited to breakfast with us. Mr. Watkins was very communicative, and from him and Mr. B., who was equally free, we obtained information on a great variety of points, which we reserve for the different heads to which they appropriately belong.

FITCH'S CREEK ESTATE.

From Millar's we proceeded to Fitch's Creek Estate, where we had been invited to dine by the intelligent manager, Mr. H. Armstrong. We there met several Wesleyan missionaries. Mr. A. is himself a local preacher in the Wesleyan connection. When a stranger visits an estate in the West Indies, almost the first thing is an offer from the manager to accompany him through the sugar works. Mr. A. conducted us first to a new boiling house, which he was building after a plan of his own devising. The house is of brick, on a very extensive scale. It has been built entirely

* In those cases where the plough is used at all. It is not yet generally introduced throughout the West Indies. Where the plough is not used, the whole process of holing is done with the hoe, and is extremely laborious.

by negroes—chiefly those belonging to the estate who were emancipated in 1834. Fitch's Creek Estate is one of the largest on the Island, consisting of 500 acres, of which 300 are under cultivation. The number of people employed and living on the property is 260. This estate indicates any thing else than an apprehension of approaching ruin. It presents the appearance, far more, of a *resurrection* from the grave. In addition to his improved sugar and boiling establishment, he has projected a plan for a new village, (as the collection of negro houses is called,) and has already selected the ground and begun to build. The houses are to be larger than those at present in use, they are to be built of stone instead of mud and sticks, and to be neatly roofed. Instead of being huddled together in a bye place, as has mostly been the case, they are to be built on an elevated site, and ranged at regular intervals around three sides of a large square, in the centre of which a building for a chapel and school house is to be erected. Each house is to have a garden. This and similar improvements are now in progress, with the view of adding to the comforts of the laborers, and attaching them to the estate. It has become the interest of the planter to make it for the *interest of the people* to remain on his estate. This *mutual interest* is the only sure basis of prosperity on the one hand and of industry on the other.

The whole company heartily joined in assuring us that a knowledge of the actual working of abolition in Antigua, would be altogether favorable to the cause of freedom, *and that the more thorough our knowledge of the facts in the case, the more perfect would be our confidence in the safety of IMMEDIATE emancipation.*

Mr. A. said that the spirit of enterprise, before dormant, had been roused since emancipation, and planters were now beginning to inquire as to the best modes of cultivation, and to propose measures of general improvement. One of these measures was the establishing of *free villages*, in which the laborers might dwell by paying a small rent. When the adjacent planters needed help they could here find a supply for the occasion. This plan would relieve the laborers from some of that dependence which they must feel so long as they live on the estate and in the houses of the planters. Many advantages of such a system were specified. We allude to it here only as an illustration of that spirit of inquiry, which freedom has kindled in the minds of the planters.

No little desire was manifested by the company to know the state of the slavery question in this country. They all, planters and missionaries, spoke in terms of abhorrence of our slavery, our *nots*, our prejudice, and our Christianity. One of the missionaries said it would never do for him to go to America, for he should certainly be excommunicated by his Methodist brethren, and lynched by the advocates of slavery. He insisted that slaveholding professors and ministers should be cut off from the communion of the Church.

As we were about to take leave, the *proprietor* of the estate rode up, accompanied by the governor, whom he had brought to see the new boiling-house, and the other improvements which were in progress. The proprietor resides in St. John's, is a gentleman of large fortune, and a member of the assembly. He said he would be happy to aid us in any way—but added, that in all details of a practical kind, and in all matters of fact, the planters were the best witnesses, for they were the conductors of the present system. We were

glad to obtain the endorsement of an influential proprietor to the testimony of practical planters.

DINNER AT THE GOVERNOR'S.

On the following day having received a very courteous invitation* from the governor, to dine at the government house, we made our arrangements to do so. The Hon. Paul Horsford, a member of the council, called during the day, to say, that he expected to dine with us at the government house and that he would be happy to call for us at the appointed hour, and conduct us thither. At six o'clock Mr. H.'s carriage drove up to our door, and we accompanied him to the governor's, where we were introduced to Col. Jarvis, a member of the privy council, and proprietor of several estates in the island, Col. Edwards, a member of the assembly and a barrister, Dr. Musgrave, a member of the assembly, and Mr. Shiel, attorney general. A dinner of state, at a Governor's house, attended by a company of high-toned politicians, professional gentlemen, and proprietors, could hardly be expected to furnish large accessions to our stock of information, relating to the object of our visit. Dinner being announced, we were hardly seated at the table when his excellency politely offered to drink a glass of Madeira with us. We begged leave to decline the honor. In a short time he proposed a glass of Champaign—again we declined. "Why, surely, gentlemen," exclaimed the Governor, "you must belong to the temperance society." "Yes, sir, we do." "Is it possible? but you will surely take a glass of liqueur?" "Your excellency must pardon us if we again decline the honor; we drink no wines." This announcement of ultra temperance principles excited no little surprise. Finding that our allegiance to cold water was not to be shaken, the governor condescended at last to meet us on middle ground, and drink his wine to our water.

The conversation on the subject of emancipation served to show that the prevailing sentiment was decidedly favorable to the free system. Col. Jarvis, who is the proprietor of three estates, said that he was in England at the time the bill for immediate emancipation passed the legislature. Had he been in the island he should have opposed it; but *now* he was glad it had prevailed. The evil consequences which he apprehended had not been realized, and he was now confident that they never would be.

As to prejudice against the black and colored people, all thought it was rapidly decreasing—indeed, they could scarcely say there was now any such thing. To be sure, there was an aversion among the higher classes of the whites, and especially among *females*, to associating in parties with colored people; but it was not on account of their *color*, but chiefly because of their *illegitimacy*. This was to us a new *source* of prejudice: but subsequent information fully explained its bearings. The whites of the West Indies are themselves the authors of that *illegitimacy*, out of which their aversion springs. It is not to be wondered at that they should be unwilling to invite the colored people to their social parties, seeing they might not unfrequently be subjected to

* We venture to publish the note in which the governor conveyed his invitation, simply because, though a trifle in itself, it will serve to show the estimation in which our mission was held.

"If Messrs. Kimball and Thome are not engaged Tuesday next, the Lieut. Governor will be happy to see them at dinner, at six o'clock, when he will endeavor to facilitate their philanthropic inquiries, by inviting two or three proprietors to meet them.

"Government House, St. John's, Dec. 18th, 1836."

the embarrassment of introducing to their white wives a colored mistress or an *illegitimate* daughter. This also explains the special prejudice which the *ladies* of the higher classes feel toward those among whom are their guilty rivals in a husband's affections, and those whose every feature tells the story of a husband's unfaithfulness!

A few days after our dinner with the governor and his friends, we took breakfast, by invitation, with Mr. Watkins, the *colored* planter whom we had the pleasure of meeting at Millar's, on a previous occasion. Mr. W. politely sent in his chaise for us, a distance of five miles. At an early hour we reached Donovan's, the estate of which he is manager. We found the sugar works in active operation: the broad wings of the windmill were wheeling their stately revolutions, and the smoke was issuing in dense volumes from the chimney of the boiling house. Some of the negroes were employed in carrying cane to the mill, others in carrying away the *trash* or *megass*, as the cane is called after the juice is expressed from it. Others, chiefly the old men and women, were tearing the megass apart, and strewing it on the ground to dry. It is the only fuel used for boiling the sugar.

On entering the house we found three planters whom Mr. W. had invited to breakfast with us. The meeting of a number of intelligent practical planters afforded a good opportunity for comparing their views. On all the main points, touching the working of freedom, there was a strong coincidence.

When breakfast was ready, Mrs. W. entered the room, and after our introduction to her, took her place at the head of the table. Her conversation was intelligent, her manners highly polished, and she presided at the table with admirable grace and dignity.

On the following day, Dr. Ferguson, of St. John's, called on us. Dr. Ferguson is a member of the assembly, and one of the first physicians in the island. The Doctor said that freedom had wrought like a magician, and had it not been for the unprecedented drought, the island would now be in a state of prosperity unequalled in any period of its history. Dr. F. remarked that a general spirit of improvement was pervading the island. The moral condition of the whites was rapidly brightening; formerly concubinage was *respectable*; it had been customary for married men—those of the highest standing—to keep one or two colored mistresses. This practice was now becoming disreputable. There had been a great alteration as to the observance of the Sabbath; formerly more business was done in St. John's on Sunday, by the merchants, than on all the other days of the week together. The mercantile business of the town had increased astonishingly; he thought that the stores and shops had multiplied in a *ratio of ten to one*. Mechanical pursuits were likewise in a flourishing condition. Dr. F. said that a greater number of buildings had been erected since emancipation, than had been put up for twenty years before. Great improvements had also been made in the streets and roads in town and country.

MARKET.

SATURDAY.—This is the regular market-day here. The negroes come from all parts of the island; walking sometimes ten or fifteen miles to attend the St. John's market. We pressed our way through the dense mass of all *bues*, which

crowded the market. The ground was covered with wooden trays filled with all kinds of fruits, grain, vegetables, fowls, fish, and flesh. Each one, as we passed, called attention to his or her little stock. We passed up to the head of the avenue, where men and women were employed in cutting up the light fire-wood which they had brought from the country on their heads, and in binding it into small bundles for sale. Here we paused a moment and looked down upon the busy multitude below. The whole street was a moving mass. There were broad Panama hats, and gaudy turbans, and uncovered heads, and heads laden with water pots, and boxes, and baskets, and trays—all moving and mingling in seemingly inextricable confusion. There could not have been less than fifteen hundred people congregated in that street—all, or nearly all, emancipated slaves. Yet, amidst all the excitements and competitions of trade, their conduct toward each other was polite and kind. Not a word, or look, or gesture of insolence or indecency did we observe. Smiling countenances and friendly voices greeted us on every side, and we felt no fears either of having our pockets picked or our throats cut!

At the other end of the market-place stood the *Lock-up House*, the *Cage*, and the *Whipping Post*, with stocks for feet and wrists. These are almost the sole relics of slavery which still linger in the town. The Lock-up House is a sort of jail, built of stone—about fifteen feet square, and originally designed as a place of confinement for slaves taken up by the patrol. The Cage is a smaller building, adjoining the former, the sides of which are composed of strong iron bars—fily called a *cage*! The prisoner was exposed to the gaze and insult of every passer by, without the possibility of concealment. The Whipping Post is hard by, but its occupation is gone. Indeed, all these appendages of slavery have gone into entire disuse, and Time is doing his work of dilapidation upon them. We fancied we could see in the marketers, as they walked in and out at the doorless entrance of the Lock-up House, or leaned against the Whipping Post, in careless chat, that harmless defiance which would prompt one to beard the dead lion.

Returning from the market we observed a negro woman passing through the street, with several large hat boxes strung on her arm. She accidentally let one of them fall. The box had hardly reached the ground, when a little boy sprang from the back of a carriage rolling by, handed the woman the box, and hastened to remount the carriage.

CHRISTMAS.

During the reign of slavery, the Christmas holidays brought with them general alarm. To prevent insurrections, the militia was uniformly called out, and an array made of all that was formidable in military enginery. This custom was dispensed with at once, after emancipation. As Christmas came on the Sabbath, it tested the respect for that day. The morning was similar, in all respects, to the morning of the Sabbath described above; the same serenity reigning everywhere—the same quiet in the household movements, and the same tranquillity prevailing through the streets. We attended morning service at the Moravian chapel. Notwithstanding the descriptions we had heard of the great change which emancipation had wrought in the observance of Christmas, we were quite unprepared for the

delightful reality around us. Though thirty thousand slaves had but lately been "turned loose" upon a white population of less than three thousand! instead of meeting with scenes of disorder, what were the sights which greeted our eyes? The neat attire, the serious demeanor, and the thronged procession to the place of worship. In every direction the roads leading into town were lined with happy beings—attired for the house of God. When groups coming from different quarters met at the corners, they stopped a moment to exchange salutations and shake hands, and then proceeded on together.

The Moravian chapel was slightly decorated with green branches. They were the only adorning which marked the plain sanctuary of a plain people. It was crowded with black and colored people, and very many stood without, who could not get in. After the close of the service in the chapel, the minister proceeded to the adjacent school room, and preached to another crowded audience. In the evening the Wesleyan chapel was crowded to overflowing. The aisles and communion place were full. On all festivals and holidays, which occur on the Sabbath, the churches and chapels are more thronged than on any other Lord's day.

It is hardly necessary to state that there was no instance of a dance or drunken riot, nor wild shouts of mirth during the day. The Christmas, instead of breaking in upon the repose of the Sabbath, seemed only to enhance the usual solemnity of the day.

The holidays continued until the next Wednesday morning, and the same order prevailed to the close of them. On Monday there were religious services in most of the churches and chapels, where sabbath-school addresses, discourses on the relative duties of husband and wife, and on kindred subjects, were delivered.

An intelligent gentleman informed us that the negroes, while slaves, used to spend during the Christmas holidays, the extra money which they got during the year. Now they save it—to buy *small tracts of land for their own cultivation.*

The Governor informed us that the police returns did not report a single case of arrest during the holidays. He said he had been well acquainted with the country districts of England, he had also travelled extensively in Europe, yet he had never found such a *peaceable, orderly, and law-abiding people as those of Antigua.*

An acquaintance of nine weeks with the colored population of St. John's, meeting them by the wayside, in their shops, in their parlors, and elsewhere, enables us to pronounce them a people of general intelligence, refinement of manners, personal accomplishments, and true politeness. As to their style of dress and mode of living, were we disposed to make any criticism, we should say that they were extravagant. In refined and elevated conversation, they would certainly bear a comparison with the white families of the island.

VISIT TO THIBOU JARVIS'S ESTATE.

After the Christmas holidays were over, we resumed our visits to the country. Being provided with a letter to the manager of Thibou Jarvis's estate, Mr. James Howell, we embraced the earliest opportunity to call on him. Mr. H. has been in Antigua for thirty-six years, and has been a practical planter during the whole of that time. He has the management of two estates, on which there are more than five hundred people. The

principal items of Mr. Howell's testimony will be found in another place. In this connection we shall record only miscellaneous statements of a local nature.

1. The severity of the drought. He had been in Antigua since the year 1800, and he had never known so long a continuance of dry weather. although the island is subject to severe droughts. He stated that a field of yams, which in ordinary seasons yielded ten cart-loads to the acre, would not produce this year more than *three*. The failure in the crops was not in the least degree chargeable upon the laborers, for in the first place, the cane plants for the present crop were put in earlier and in greater quantities than usual, and *until* the drought commenced, the fields promised a large return.

2. The *religious condition* of the negroes, during slavery, was extremely low. It seemed almost impossible to teach them any higher *religion* than *obedience to their masters*. Their highest notion of God was that he was a *little above* their owner. He mentioned, by way of illustration, that the slaves of a certain large proprietor used to have this saying, "Massa only want he little finger to touch God!" that is, *their master was lower than God only by the length of his little finger*. But now the religious and moral condition of the people was fast improving.

3. A great change in the use of *rum* had been effected on the estates under his management since emancipation. He formerly, in accordance with the prevalent custom, gave his people a weekly allowance of rum, and this was regarded as essential to their health and effectiveness. But he has lately discontinued this altogether, and his people had not suffered any inconvenience from it. He gave them in lieu of the rum, an allowance of molasses, with which they appeared to be entirely satisfied. When Mr. H. informed the people of his intention to discontinue the spirits, he told them that he should *set them the example* of total abstinence, by abandoning wine and malt liquor also, which he accordingly did.

4. There had been much less *pretended sickness* among the negroes since freedom. They had now a strong aversion to going to the sick house,* so much so that on many estates it had been put to some other use.

We were taken through the negro village, and shown the interior of several houses. One of the finest looking huts was decorated with pictures, printed cards, and booksellers' advertisements in large letters. Amongst many ornaments of this kind, was an advertisement not unfamiliar to our eyes—"THE GIRL'S OWN BOOK. BY MRS. CHILD."

We generally found the women at home. Some of them had been informed of our intention to visit them, and took pains to have every thing in the best order for our reception. The negro village on this estate contains one hundred houses, each of which is occupied by a separate family. Mr. H. next conducted us to a neighboring field, where the *great gang*† were at work. There were about fifty persons in the gang—the majority females—under two inspectors or superintendents.

* The *estate hospital*, in which, during slavery, all sick persons were placed for medical attendance and nursing. There was one on every estate.

† The people on most estates are divided into three gangs: first, the *great gang*, composed of the principal effective men and women; second, the *weeding gang*, consisting of younger and weekly persons; and third, the *grass gang*, which embraces all the children at work.

agents, men who take the place of the *quondam drivers*, though their province is totally different. They merely direct the laborers in their work, employing with the loiterers the stimulus of persuasion, or at farthest, no more than the violence of the tongue.

Mr. H. requested them to stop their work, and told them who we were, and as we bowed, the men took off their hats and the women made a low courtesy. Mr. Howell then informed them that we had come from America, where there were a great many slaves: that we had visited Antigua to see how freedom was working, and whether the people who were made free on the first of August were doing well—and added, that he “hoped these gentlemen might be able to carry back such a report as would induce the masters in America to set their slaves free.” They unanimously replied, “Yes, massa, we hope dem will gib um free.” We spoke a few words: told them of the condition of the slaves in America, urged them to pray for them that they might be patient under their sufferings, and that they might soon be made free. They repeatedly promised to pray for the poor slaves in America. We then received their hearty “Good bye, massa,” and returned to the house, while they resumed their work.

We took leave of Mr. Howell, grateful for his kind offices in furtherance of the objects of our mission.

We had not been long in Antigua before we perceived the distress of the poor from the scarcity of water. As there are but few springs in the island, the sole reliance is upon rain water. Wealthy families have cisterns or tanks in their yards, to receive the rain from the roofs. There are also a few public cisterns in St. John's. These ordinarily supply the whole population. During the present season many of these cisterns have been dry, and the supply of water has been entirely inadequate to the wants of the people. There are several large open ponds in the vicinity of St. John's, which are commonly used to water “stock.” There are one or more on every estate, for the same purpose. The poor people were obliged to use the water from these ponds both for drinking and cooking while we were in Antigua. In taking our morning walks, we uniformly met the negroes either going to, or returning from the ponds, with their large pails balanced on their heads, happy apparently in being able to get even such foul water.

Attended the anniversary of the “Friendly Society,” connected with the church in St. John's. Many of the most respectable citizens, including the Governor, were present. After the services in the church, the society moved in procession to the Rectory school-room. We counted one hundred males and two hundred and sixty females in the procession. Having been kindly invited by the Rector to attend at the school-room, we followed the procession. We found the house crowded with women, many others, besides those in the procession, having convened. The men were seated without under a canvass, extended along one side of the house. The whole number present was supposed to be nine hundred. Short addresses were made by the Rector, the Archdeacon, and the Governor.

The Seventh Annual Report of the Society, drawn up by the secretary, a colored man, was read. It was creditable to the author. The Rector in his address affectionally warned the society, especially the female members, against extravagance in dress.

The Archdeacon exhorted them to domestic and conjugal faithfulness. He alluded to the prevalence of inconstancy during past years, and to the great improvement in this particular lately; and concluded by wishing them all “a happy new-year and *many* of them, and a blessed immortality in the end.” For this kind wish they returned a loud and general “thankee, massa.”

The Governor then said, that he rose merely to remark, that this society might aid in the emancipation of millions of slaves, now in bondage in other countries. A people who are capable of forming such societies as this among themselves, deserve to be free, and ought no longer to be held in bondage. You, said he, are showing to the world what the negro race are capable of doing. The Governor's remarks were received with applause. After the addresses the audience were served with refreshments, previous to which the Rector read the following lines, which were sung to the tune of Old Hundred, the whole congregation standing.

“Lord at our table now appear
And bless us here, as every where;
Let manna to our souls be given,
The bread of life sent down from heaven.”

The simple refreshment was then handed round. It consisted merely of buns and lemonade. The Governor and the Rector, each drank to the health and happiness of the members. The loud response came up from all within and all around the house—“thankee—thankee—thankee—massa—thankee *good* massa.” A scene of animation ensued. The whole concourse of black, colored and white, from the humblest to the highest, from the unlettered apprentice to the Archdeacon and the Governor of the island, joined in a common festivity.

After the repast was concluded, thanks were returned in the following verse, also sung to Old Hundred.

“We thank thee, Lord, for this our food,
But bless thee more for Jesus' blood;
Let manna to our souls be given,
The bread of life sent down from heaven.”

The benediction was pronounced, and the assembly retired.

There was an aged negro man present, who was noticed with marked attention by the Archdeacon, the Rector and other clergymen. He is sometimes called the African Bishop. He was evidently used to familiarity with the clergy, and laid his hand on their shoulders as he spoke to them. The old patriarch was highly delighted with the scene. He said, when he was young he “never saw nothing, but sin and Satan. *Now I just begin to live.*”

On the same occasion the Governor remarked to us that the first thing to be done in our country, toward the removal of slavery, was to discard the absurd notion that *color* made any difference, intellectually or morally, among men. “All distinctions,” said he, “founded in color, must be abolished every where. We should learn to talk of men not as *colored* men, but as *men as fellow citizens and fellow subjects.*” His Excellency certainly showed on this occasion a disposition to put in practice his doctrine. He spoke affectionately to the children, and conversed freely with the adults.

VISIT TO GREEN CASTLE.

According to a previous engagement, a member of the assembly called and took us in his carriage to Green Castle estate.

Green Castle lies about three miles south-east

from St. John's, and contains 940 acres. The mansion stands on a rocky cliff, overlooking the estate, and commanding a wide view of the island. In one direction spreads a valley, interspersed with fields of sugar-cane and provisions. In another stretches a range of hills, with their sides clad in culture, and their tops covered with clouds. At the base of the rock are the sugar houses. On a neighboring upland lies the negro village, in the rear of which are the provision grounds. Samuel Barnard, Esq., the manager, received us kindly. He said, he had been on the island forty-four years, most of the time engaged in the management of estates. He is now the manager of two estates, and the attorney for six, and has lately purchased an estate himself. Mr. B. is now an aged man, grown old in the practice of slave holding. He has survived the wreck of slavery, and now stripped of a tyrant's power, he still lives among the people, who were lately his slaves, and manages an estate which was once his empire. The testimony of such a man is invaluable. Hear him.

1. Mr. B. said, that the negroes throughout the island were very peaceable when they received their freedom.

2. He said he had found no difficulty in getting his people to work after they had received their freedom. Some estates had suffered for a short time; there was a pretty general fluctuation for a month or two, the people leaving one estate and going to another. But this, said Mr. B., was chargeable to the folly of the planters, who *overbid* each other in order to secure the best hands and enough of them. The negroes had a *strong attachment to their homes*, and they would rarely abandon them unless harshly treated.

3. He thought that the assembly acted very wisely in rejecting the apprenticeship. He considered it absurd. It took the chains partly from off the slave, and fastened them on the master, *and enslaved them both*. It withdrew from the latter the power of compelling labor, and it supplied to the former no incentive to industry.

He was opposed to the measures which many had adopted for further securing the benefits of emancipation.—He referred particularly to the system of education which now prevailed. He thought that the education of the emancipated negroes should combine industry with study even in childhood, so as not to disqualify the taught for cultivating the ground. It will be readily seen that this prejudice against education, evidently the remains of his attachment to slavery, gives additional weight to his testimony.

The Mansion on the Rock (which from its elevated and almost inaccessible position, and from the rich shrubbery in perpetual foliage surrounding it, very fitly takes the name of Green Castle) is memorable as the scene of the murder of the present proprietor's grandfather. He refused to give his slaves holiday on a particular occasion. They came several times in a body and asked for the holiday, but he obstinately refused to grant it. They rushed into his bedroom, fell upon him with their hoes, and killed him.

On our return to St. John's, we received a polite note from a colored lady, inviting us to attend the anniversary of the "Juvenile Association," at eleven o'clock. We found about forty children assembled, the greater part of them colored girls, but some were white. The ages of these juvenile philanthropists varied from four to fourteen. After singing and prayer, the object of the

association was stated, which was to raise money by sewing, soliciting contributions, and otherwise, for charitable purposes.

From the annual report it appeared that this was the *twenty-first anniversary* of the society. The treasurer reported nearly £60 currency (or about \$150) received and disbursed during the year. More than one hundred dollars had been given towards the erection of the new Wesleyan chapel in St. John's. Several resolutions were presented by little misses, expressive of gratitude to God for continued blessings, which were adopted unanimously—every child holding up its right hand in token of assent.

After the resolutions and other business were despatched, the children listened to several addresses from the gentlemen present. The last speaker was a member of the assembly. He said that his presence there was quite accidental; but that he had been amply repaid for coming by witnessing the goodly work in which this juvenile society was engaged. As there was a male branch association about to be organized, he begged the privilege of enrolling his name as an honorary member, and promised to be a constant contributor to its funds. He concluded by saying, that though he had not before enjoyed the happiness of attending their anniversaries, he should never again fail to be present (with the permission of their worthy patroness) at the future meetings of this most interesting society. We give the substance of this address, as one of the signs of the times. The speaker was a wealthy merchant of St. John's.

This society was organized in 1815. The *first proposal* came from a few *little colored girls*, who, after hearing a sermon on the blessedness of doing good, wanted to know whether they might not have a society for raising money to give to the poor.

This Juvenile Association has, since its organization, raised the sum of *fourteen hundred dollars!* Even this little association has experienced a great impulse from the free system. From a table of the annual receipts since 1815, we found that the amount raised the two last years, is nearly equal to that received during any three years before.

DR. DANIELL—WEATHERILL ESTATE.

On our return from Thibou Jarvis's estate, we called at Weatherill's; but the manager, Dr. Daniell, not being at home, we left our names, with an intimation of the object of our visit. Dr. D. called soon after at our lodgings. As authority, he is unquestionable. Before retiring from the practice of medicine, he stood at the head of his profession in the island. He is now a member of the council, is proprietor of an estate, manager of another, and attorney for six.

The fact that such men as Dr. D., but yesterday large slaveholders, and still holding high civil and political stations, should most cheerfully facilitate our anti-slavery investigations, manifesting a solicitude to furnish us with all the information in their power, is of itself the highest eulogy of the new system. The testimony of Dr. D. will be found mainly in a subsequent part of the work. We state, in passing, a few incidentals. He was satisfied that immediate emancipation was better policy than a temporary apprenticeship. The apprenticeship was a middle state—kept the negroes in suspense—vexed and harrassed them—*fed them on a starved hope*; and therefore they

would not be so likely, when they ultimately obtained freedom, to feel grateful, and conduct themselves properly. The reflection that they had been cheated out of their liberty for six years would *sour their minds*. The planters in Antigua, by giving immediate freedom, had secured the attachment of their people.

The Doctor said he did not expect to make more than two thirds of his average crop; but he assured us that this was owing solely to the want of rain. There had been no deficiency of labor. The crops were *in*, in season, throughout the island, and the estates were never under better cultivation than at the present time. Nothing was wanting but RAIN—RAIN.

He said that the West India planters were very anxious to *retain* the services of the negro population.

Dr. D. made some inquiries as to the extent of slavery in the United States, and what was doing for its abolition. He thought that emancipation in our country would not be the result of a slow process. The anti-slavery feeling of the civilized world had become too strong to wait for a long course of "preparations" and "ameliorations." And besides, continued he, "the arbitrary control of a master can never be a preparation for freedom;—*sound and wholesome legal restraints are the only preparative.*"

The Doctor also spoke of the absurdity and wickedness of the caste of color which prevailed in the United States. It was the offspring of slavery, and it must disappear when slavery is abolished.

CONVERSATION WITH A NEGRO.

We had a conversation one morning with a boatman, while he was rowing us across the harbor of St. John's. He was a young negro man. Said he was a slave until emancipation. We inquired whether he heard any thing about emancipation before it took place. He said, yes—the slaves heard of it, but it was talked about so long that many of them lost all *beliefment* in it, got tired waiting, and bought their freedom; but he had more patience, and got his for nothing. We inquired of him, what the negroes did on the first of August, 1834. He said they all went to church and chapel. "Dare was more *religious* on dat day dan you could tire of." Speaking of the *law*, he said it was his *friend*. If there was no law to take his part, a *man*, who was stronger than he, might step up and knock him down. But now no one dare do so; all were afraid of the *law*,—the law would never hurt any body who behaved well; but a master would *slash a fellow*, *let him do his best*.

VISIT TO NEWFIELD.

Drove out to Newfield, a Moravian station, about eight miles from St. John's. The Rev. Mr. Morrish, the missionary at that station, has under his charge two thousand people. Connected with the station is a day school for children, and a night school for adults twice in each week.

We looked in upon the day school, and found one hundred and fifteen children. The teacher and assistant were colored persons. Mr. M. superintendent. He was just dismissing the school, by singing and prayer, and the children marched out to the music of one of their little songs. During the afternoon, Mr. Favey, manager of a neighboring estate, (Lavicount's,) called on us. He spoke of the tranquillity of the late Christ-

mas holidays. They ended Tuesday evening, and his people were all in the field at work on Wednesday morning—there were no stragglers. Being asked to specify the chief advantages of the new system over slavery, he stated at once the following things: 1st. It (free labor) is less *expensive*. 2d. It costs a planter far less *trouble* to manage free laborers, than it did to manage slaves. 3d. It had *removed all danger of insurrection, conflagration, and conspiracies*.

ADULT SCHOOL.

In the evening, Mr. Morrish's adult school for women was held. About thirty women assembled from different estates—some walking several miles. Most of them were just beginning to read. They had just begun to learn something about figures, and it was no small effort to add 4 and 2 together. They were incredibly ignorant about the simplest matters. When they first came to the school, they could not tell which was their right arm or their right side, and they had scarcely mastered that secret, after repeated showing. We were astonished to observe that when Mr. M. asked them to point to their cheeks, they laid their finger upon their chins. They were much pleased with the evolutions of a dumb clock, which Mr. M. exhibited, but none of them could tell the time of day by it. Such is a specimen of the intelligence of the Antigua negroes. Mr. M. told us that they were a pretty fair sample of the country negroes generally. It surely cannot be said that they were uncommonly well prepared for freedom; yet with all their ignorance, and with the merest infantile state of intellect, they prove the peaceable subjects of law. That they have a great desire to learn, is manifest from their coming such distances, after working in the field all day. The school which they attend has been established since the abolition of slavery.

The next morning, we visited the day school. It was opened with singing and prayer. The children knelt and repeated the Lord's Prayer after Mr. M. They then formed into a line and marched around the room, singing and keeping the step. A tiny little one, just beginning to walk, occasionally straggled out of the line. The next child, not a little displeased with such disorderly movements, repeatedly seized the straggler by the frock and pulled her into the ranks; but finally despaired of reducing her to subordination. When the children had taken their seats, Mr. M., at our request, asked all those who were free before August, 1834, to rise. Only one girl arose, and she was in no way distinguishable from a white child. The first exercise, was an examination of a passage of scripture. The children were then questioned on the simple rules of addition and subtraction, and their answers were prompt and accurate.

DR. NUGENT.

The hour having arrived when we were to visit a neighboring estate, Mr. M. kindly accompanied us to Lyon's, the estate upon which Dr. Nugent resides. In respect to general intelligence, scientific acquirements, and agricultural knowledge, no man in Antigua stands higher than Dr. Nugent. He has long been speaker of the house of assembly, and is favorably known in Europe as a geologist and man of science. He is manager of the estate on which he resides, and proprietor of another.

The Doctor informed us that the crop on his

estate had almost totally failed, on account of the drought—being reduced from one hundred and fifty hogsheads, the average crop, to *fifteen*! His provision grounds had yielded almost nothing. The same soil which ordinarily produced ten cart-loads of yams to the acre—the present season barely averaged *one load to ten acres*! Yams were reduced from the dimensions of a man's head, to the size of a radish. The *cattle were dying* from want of water and grass. He had himself lost *five oxen* within the past week.

Previous to emancipation, said the Doctor, no man in the island dared to avow anti-slavery sentiments, if he wished to maintain a respectable standing. Planters might have their hopes and aspirations; but they could not make them public without incurring general odium, and being denounced as the enemies of their country.

In allusion to the motives which prompted the legislature to reject the apprenticeship and adopt immediate emancipation, Dr. N. said, "When we saw that abolition was *inevitable*, we began to inquire what would be the safest course for getting rid of slavery. We wished to let ourselves down in the *easiest manner possible*—THEREFORE WE CHOSE IMMEDIATE EMANCIPATION!" These were his words.

On returning to the hospitable mansion of Mr. Morrish, we had an opportunity of witnessing a custom peculiar to the Moravians. It is called 'speaking.' All the members of the church are required to call on the missionary once a month, and particular days are appropriated to it. They come singly or in small companies, and the minister converses with each individual.

Mr. M. manifested great faithfulness in this duty. He was affectionate in manner—entered into all the minutæ of individual and family affairs, and advised with them as a father with his children. We had an opportunity of conversing with some of those who came. We asked one old man what he did on the "First of August?"* His reply was, "Massa, we went to church, and tank de Lord for make a we all free."

An aged infirm woman said to us, among other things, "Since de *free* come de massa give me no—no, nothing to eat—gets all from my cousins." We next conversed with two men, who were masons on an estate. Being asked how they liked liberty, they replied, "O, it very comfortable, Sir—very comfortable indeed." They said, "that on the day when freedom came, they were as happy, as though they had just been going to heaven." They said, now they had got free, they never would be slaves again. They were asked if they would not be willing to sell themselves to a man who would treat them well. They replied immediately that they would be very willing to *serve* such a man, but they would not *sell themselves* to the best person in the world! What fine logicians a slave's experience had made these men! Without any effort they struck out a distinction, which has puzzled learned men in church and state, the difference between *serving* a man and *being his property*.

Being asked how they conducted themselves on the 1st of August, they said they had no frolicking, but they all went to church to "*tank God for make a we free*." They said, they were very desirous to have their children learn all they could while they were young. We asked them

* By this phrase the freed people always understand the 1st of August, 1834, when slavery was abolished.

if they did not fear that their children would become lazy if they went to school all the time. One said, shrewdly, "Eh! nebbet mind—dey come to by'm by—*belly 'blige 'em* to work."

In the evening Mr. M. held a religious meeting in the chapel; the weekly meeting for exhortation. He stated to the people the object of our visit, and requested one of us to say a few words. Accordingly, a short time was occupied in stating the number of slaves in America, and in explaining their condition, physical, moral, and spiritual; and the congregation were urged to pray for the deliverance of the millions of our bondmen. They manifested much sympathy, and promised repeatedly to pray that they might be "free like we." At the close of the meeting they pressed around us to say "howdy, massa;" and when we left the chapel, they showered a thousand blessings upon us. Several of them, men and women, gathered about Mr. M.'s door after we went in, and wished to talk with us. The men were mechanics, foremen, and watchmen; the women were nurses. During our interview which lasted nearly an hour, these persons remained standing.

When we asked them how they liked freedom, and whether it was better than slavery, they answered with a significant *umph* and a shrug of the shoulders, as though they would say, "Why you ask dat question, massa?"

They said, "all the people went to chapel on the first of August, to tank God for make such poor undeserving sinners as we free; we no nebbet expect to hab it. But it please de Lord to gib we free, and we tank him good Lord for it."

We asked them if they thought the wages they got (a shilling per day, or about eleven cents,) was enough for them. They said it seemed to be very small, and it was as much as they could do to get along with it; but they could not get any more, and they had to be "*satisfy and conten*."

As it grew late and the good people had far to walk, we shook hands with them, and bade them good bye, telling them we hoped to meet them again in a world where all would be free. The next morning Mr. M. accompanied us to the residence of the Rev. Mr. Jones, the rector of St. Philip's.

Mr. J. informed us that the planters in that part of the island were gratified with the working of the new system. He alluded to the prejudices of some against having the children educated, lest it should foster indolence. But, said Mr. J., the planters have always been opposed to improvements, until they were effected, and their good results began to be manifest. They first insisted that the abolition of the slave-trade would ruin the colonies—next *the abolition of slavery* was to be the certain destruction of the islands—and now the education of children is deprecated as fraught with disastrous consequences.

FREY'S ESTATE—MR. HATLEY.

Mr. Morrish accompanied us to a neighboring estate called Frey's, which lies on the road from Newfield to English Harbor. Mr. Hatley, the manager, showed an enthusiastic admiration of the new system. Most of his testimony will be found in Chapter III. He said, that owing to the dry weather he should not make one third of his average crop. Yet his people had acted their part well. He had been encouraged by their improved industry and efficiency, to bring into cultivation lands that had never before been tilled.

It was delightful to witness the change which had been wrought in this planter by the abolition of slavery. Although accustomed for years to command a hundred human beings with absolute authority, he could rejoice in the fact that his power was wrested from him, and when asked to specify the advantages of freedom over slavery, he named emphatically and above all others *the abolition of flogging*. Formerly, he said, it was "*whip—whip—whip—incessantly*," but now we are relieved from this disagreeable task.

THE AMERICAN CONSUL.

We called on the American Consul, Mr. Higginbotham, at his country residence, about four miles from St. John's. Shortly after we reached his elevated and picturesque seat, we were joined by Mr. Cranstoun, a planter, who had been invited to dine with us. Mr. C. is a *colored gentleman*. The Consul received him in such a manner as plainly showed that they were on terms of intimacy. Mr. C. is a gentleman of intelligence and respectability, and occupies a station of trust and honor in the island. On taking leave of us, he politely requested our company at breakfast on a following morning, saying, he would send his gig for us.

At the urgent request of Mr. Bourne, of Millar's, we consented to address the people of his estate, on Sabbath evening. He sent in his gig for us in the afternoon, and we drove out.

At the appointed hour we went to the place of meeting. The chapel was crowded with attentive listeners. Whenever allusions were made to the great blessings which God had conferred upon them in delivering them from bondage, the audience heartily responded in their rough but earnest way to the sentiments expressed. At the conclusion of the meeting, they gradually withdrew, bowing or courtesying as they passed us, and dropping upon our ear their gentle "good bye, massa." During slavery every estate had its *dungeon* for refractory slaves. Just as we were leaving Millar's, we asked Mr. B. what had become of these dungeons. He instantly replied, "I'll show you one." In a few moments we stood at the door of the old prison, a small stone building, strongly built, with two cells. It was a dismal looking den, surrounded by stables, pigstyes, and cattlepens. The door was off its hinges, and the entrance partly filled up with mason-work. The sheep and goats went in and out at pleasure.

We breakfasted one morning at the Villa estate, which lies within half a mile of St. John's. The manager was less sanguine in his views of emancipation than the planters generally. We were disposed to think that, were it not for the force of public sentiment, he might declare himself against it. His feelings are easily accounted for. The estate is situated so near the town, that his people are assailed by a variety of temptations to leave their work; from which those on other estates are exempt. The manager admitted that the danger of insurrection was removed—crime was lessened—and the moral condition of society was rapidly improving.

A few days after, we went by invitation to a bazaar, or fair, which was held in the court-house in St. John's. The avails were to be appropriated to the building of a new Wesleyan chapel in the town. The council chamber and the assembly's hall were given for the purpose. The former spacious room was crowded with people of every

class and complexion. The fair was got up by the *colored* members of the Wesleyan church; nevertheless, some of the first ladies and gentlemen in town attended it, and mingled promiscuously in the throng. Wealthy proprietors, lawyers, legislators, military officers in their uniform, merchants, etc. swelled the crowd. We recognised a number of ladies whom we had previously met at a fashionable dinner in St. John's. Colored ladies presided at the tables, and before them was spread a profusion of rich fancy articles. Among a small number of books exhibited for sale were several copies of a work entitled "*COMMEMORATIVE WREATH*," being a collection of poetical pieces relating to the abolition of slavery in the West Indies.

VISIT TO MR. CRANSTOUN'S.

On the following morning Mr. C.'s gig came for us, and we drove out to his residence. We were met at the door by the American Consul, who breakfasted with us. When he had taken leave, Mr. C. proposed that we should go over his grounds. To reach the estate, which lies in a beautiful valley far below Mr. C.'s mountainous residence, we were obliged to go on foot by a narrow path that wound along the sides of the precipitous hills. This estate is the property of Mr. Athill, a *colored gentleman* now residing in England. Mr. A. is post-master general of Antigua, one of the first merchants in St. John's, and was a member of the assembly until the close of 1836, when, on account of his continued absence, he resigned his seat. A high-born white man, the Attorney General, now occupies the same chair which this colored member vacated. Mr. C. was formerly attorney for several estates, is now agent for a number of them, and also a magistrate.

He remarked, that since emancipation the nocturnal disorders and quarrels in the negro villages, which were incessant during slavery, had nearly ceased. The people were ready and willing to work. He had frequently given his gang jobs, instead of paying them by the day. This had proved a great stimulant to industry, and the work of the estate was performed so much quicker by this plan that it was less expensive than daily wages. When they had jobs given them, they would sometimes go to work by three o'clock in the morning, and work by moonlight. When the moon was not shining, he had known them to kindle fires among the trash or dry cane leaves to work by. They would then continue working all day until four o'clock, stopping only for breakfast, and dispensing with the usual intermission from twelve to two.

We requested him to state briefly what were in his estimation the advantages of the free system over slavery. He replied thus. 1st. The diminished expense of free labor. 2d. *The absence of coercion*. 3d. The greater facility in managing an estate. Managers had not half the perplexity and trouble in watching, driving, &c. They could leave the affairs of the estate in the hands of the people with safety. 4th. *The freedom from danger*. They had now put away all fears of insurrections, robbery, and incendiarism.

There are two reflections which the perusal of these items will probably suggest to most minds: 1st. The coincidence in the replies of different planters to the question—What are the advantages of freedom over slavery? These replies are almost identically the same in every case, though

given by men who reside in different parts of the island, and have little communication with each other. 2d. They all speak exclusively of the advantages to the *master*, and say nothing of the benefit accruing to the emancipated. We are at some loss to decide whether this arose from indifference to the interests of the emancipated, or from a conviction that the blessings of freedom to them were self-evident and needed no specification.

While we were in the boiling-house we witnessed a scene which illustrated one of the benefits of freedom to the slave; it came quite opportunely, and supplied the deficiency in the manager's enumeration of advantages. The head boiler was performing the work of 'striking off,' i. e. of removing the liquor, after it had been sufficiently boiled, from the copper to the coolers. The liquor had been taken out of the boiler by the skipper, and thence was being conducted to the coolers by a long open spout. By some means the spout became choked, and the liquor began to run over. Mr. C. ordered the man to let down the valve, but he became confused, and instead of letting go the string which lifted the valve, he pulled on it the more. The consequence was that the liquor poured over the sides of the spout in a torrent. The manager screamed at the top of his voice—"let down the valve, let it down!" But the poor man, more and more frightened, hoisted it still higher,—and the precious liquid—pure sugar—spread in a thick sheet over the earthen floor. The manager at last sprang forward, thrust aside the man, and stopped the mischief, but not until many gallons of sugar were lost. Such an accident as this, occurring during slavery, would have cost the negro a severe flogging. As it was, however, in the present case, although Mr. C. looked daggers,* and exclaimed by the workings of his countenance, 'a kingdom for a cat,'* yet the severest thing which he could say was, "You bungling fellow—if you can't manage better than this, I shall put some other person in your place—that's all." 'That's all,' indeed, but it would not have been all, three years ago. The negro replied to his chidings in a humble way, saying 'I couldn't help it, sir, I couldn't help it.' Mr. C. finally turned to us, and said in a calmer tone, "The poor fellow got confused, and was frightened half to death."

VISIT TO GRACE BAY.

We made a visit to the Moravian settlement at Grace Bay, which is on the opposite side of the island. We called, in passing, at Cedar Hall, a Moravian establishment four miles from town. Mr. Newby, one of the missionaries stationed at this place, is the oldest preacher of the Gospel in the island. He has been in Antigua for twenty-seven years. He is quite of the *old way of thinking* on all subjects, especially the divine right of kings, and the scriptural sanction of slavery. Nevertheless, he was persuaded that emancipation had been a great blessing to the island and to all parties concerned. When he first came to Antigua in 1809, he was not suffered to teach the slaves. After some time he ventured to keep an evening school *in a secret way*. Now there is a day school of one hundred and twenty children connected with the station. It has been formed since emancipation.

From Cedar Hall we proceeded to Grace Bay. On the way we met some negro men at work on

the road, and stopped our chaise to chat with them. They told us that they lived on Harvey's estate, which they pointed out to us. Before emancipation that estate had four hundred slaves on it, but a great number had since left because of ill usage during slavery. They would not live on the estate, because the same manager remained, and they could not trust him.

They told us they were Moravians, and that on the first of August they all went to the Moravian chapel at Grace Bay, 'to tank and praise de good Savior for make a we free.' We asked them if they still liked liberty; they said, "Yes, massa, we all quite *proud* to be free." The negroes use the word *proud* to express a strong feeling of delight. One man said, "One morning as I was walking along the road all alone, I prayed that the Savior would make me free, for then I could be so happy. I don't know what made me pray so, for I wasn't looking for de free; but please massa, *in one mont'i de free come*."

They declared that they worked a great deal better since emancipation, because they were *paid for it*. To be sure, said they, we get very little wages, but it is better than none. They repeated it again and again, that men could not be made to work well by *flogging* them, "*it was no use to try it*."

We asked one of the men, whether he would not be willing to be a slave again provided he was *sure* of having a kind master. "Heigh! me massa," said he, "me neber slave no more. A good massa a very good ting, *but freedom till better*." They said that it was a great blessing to them to have their children go to school. After getting them to show us the way to Grace Bay, we bade them good bye.

We were welcomed at Grace Bay by the missionary, and his wife, Mr. and Mrs. Möhne.* The place where these missionaries reside is a beautiful spot. Their dwelling-house and the chapel are situated on a high promontory, almost surrounded by the sea. A range of tall hills in the rear cuts off the view of the island, giving to the missionary station an air of loneliness and seclusion truly impressive. In this sequestered spot, we found Mr. and Mrs. M. living alone. They informed us that they rarely have white visitors, but their house is the constant resort of the negroes, who gather there after the toil of the day to 'speak' about their souls. Mr. and Mrs. M. are wholly engrossed in their labors of love. They find their happiness in leading their numerous flock "by the still waters and the green pastures" of salvation. Occupied in this delightful work, they covet not other employments, nor other company, and desire no other earthly abode than their own little hill-embosomed, sea-girt missionary home.

There are a thousand people belonging to the church at this station, each of whom the missionaries see once every month. A day school has been lately established, and one hundred children are already in attendance. After dinner we walked out accompanied by the missionaries to enjoy the beautiful sunset. It is one of the few *harmless* luxuries of a West India climate, to go forth after the heat of the day is spent and the sun is sinking in the sea, and enjoy the refreshing coolness of the air. The ocean stretched before us, motionless after the turmoil of the day, like a child which has rocked itself asleep, yet indicating by its mighty breathings as it heaved along the beach, that it

* A species of whip, well known in the West Indies.

* Pronounced Maynuh.

only slumbered. As the sun went down, the full moon arose, only less luminous, and gradually the stars began to light up their beaming fires. The work of the day now being over, the weary laborers were seen coming from different directions to have a 'speak' with the missionaries.

Mr. M. stated a fact illustrative of the influence of the missionaries over the negroes. Some time ago, the laborers on a certain estate became dissatisfied with the wages they were receiving, and refused to work unless they were increased. The manager tried in vain to reconcile his people to the grievance of which they complained, and then sent to Mr. M., requesting him to visit the estate, and use his influence to persuade the negroes, most of whom belonged to his church, to work at the usual terms. Mr. M. sent word to the manager that it was not his province, as minister, to interfere with the affairs of any estate; but he would talk with the people about it individually, when they came to 'speak.' Accordingly he spoke to each one, as he came, in a kind manner, advising him to return to his work, and live as formerly. In a short time peace and confidence were restored, and the whole gang to a man were in the field.

Mr. and Mrs. M. stated that notwithstanding the very low rate of wages, which was scarcely sufficient to support life, they had never seen a single individual who desired to return to the condition of a slave. Even the old and infirm, who were sometimes really in a suffering state from neglect of the planters and from inability of their relatives adequately to provide for them, expressed the liveliest gratitude for the great blessing which the Savior had given them. They would often say to Mrs. M. "Why, Missus, old sinner just sinkin' in de grave, but God let me old eyes see dis blessed sun."

The missionaries affirmed that the negroes were an affectionate people—remarkably so. Any kindness shown them by a white person, was treasured up and never forgotten. On the other hand, the slightest neglect or contempt from a white person, was keenly felt. They are very fond of saying '*howdy*' to white people; but if the salutation is not returned, or noticed kindly, they are not likely to repeat it to the same individual. To shake hands with a white person is a gratification which they highly prize. Mrs. M. pleasantly remarked, that after service on Sabbath, she was usually wearied out with saying *howdy*, and *shaking hands*.

During the evening we had some conversation with two men who came to 'speak.' They spoke about the blessings of liberty, and their gratitude to God for making them free. They spoke also, with deep feeling, of the still greater importance of being free from *sin*. That, they said, was better. *Heaven was the first best, and freedom was the next best.*

They gave us some account, in the course of the evening, of an aged saint called Grandfather Jacob, who lived on a neighboring estate. He had been a *helper** in the Moravian church, until he became too infirm to discharge the duties connected with that station. Being for the same reason discharged from labor on the estate, he now occupied himself in giving religious instruction to the other superannuated people on the estate.

Mrs. M. said it would constitute an era in the life of the old man, if he could have an interview with two strangers from a distant land; accord-

ingly, she sent a servant to ask him to come to the mission-house early the next morning. The old man was prompt to obey the call. He left home, as he said, 'before the gun fire'—about five o'clock—and came nearly three miles on foot. He was of a slender form, and had been tall, but age and slavery had bowed him down. He shook us by the hand very warmly, exclaiming, "God bless you, God bless you—me bery glad to see you." He immediately commenced giving us an account of his conversion. Said he, putting his hand on his breast, "You see old Jacob? de old sinner use to go on *drinkin', swearin', dancin', fightin'*! No God—no Savior—no soul! *When old England and de Merica fall out de first time*, old Jacob was a man—a wicked sinner!—drink rum, fight—love to fight! Carry coffin to de grabe on me head; put dead body under ground—dance over it—den fight and knock man down—go 'way, drink rum, den take de fiddle. And so me went on, just so, till me get sick and going to die—thought when me die, dat be de end of me;—*den de Savior come to me!* Jacob love de Savior, and been followin' de good Savior ever since." He continued his story, describing the opposition he had to contend with, and the sacrifices he made to go to church. After working on the estate till six o'clock at night, he and several others would each take a large stone on his head and start for St. John's; nine miles over the hills. They carried the stones to aid in building the Moravian chapel at Spring Garden, St. John's. After he had finished this account, he read to us, in a highly animated style, some of the hymns which he taught to the old people, and then sung one of them. These exercises caused the old man's heart to burn within him, and again he ran over his past life, his early wickedness, and the grace that snatched him from ruin, while the mingled tides of gratitude burst forth from heart, and eyes, and tongue.

When we turned his attention to the temporal freedom he had received, he instantly caught the word *FREE*, and exclaimed vehemently, "O yes, me Massa—dat is anoder kind blessin from de Savior! Him make we all *free*. Can never praise him too much for dat." We inquired whether he was now provided for by the manager. He said he was not—never received any thing from him—his *children* supported him. We then asked him whether it was not better to be a slave if he could get food and clothing, than to be free and not have enough. He darted his quick eye at us and said 'rader be free *still*.' He had been severely flogged twice since his conversion, for leaving his post as watchman to bury the dead. The minister was sick, and he was applied to, in his capacity of *helper*, to perform funeral rites, and he left his watch to do it. He said, his heavenly Master called him, and he *would* go though he expected a flogging. He must serve his Savior whatever come. "Can't put we in dungeon *now*," said Grandfather Jacob with a triumphant look.

When told that there were slaves in America, and that they were not yet emancipated, he exclaimed, "Ah, de Savior make we free, and he will make dem free too. He come to Antigo first—he'll be in Merica soon."

When the time had come for him to leave, he came and pressed our hands, and fervently gave us his patriarchal blessing. Our interview with Grandfather Jacob can never be forgotten. Our hearts, we trust, will long cherish his heavenly savor—well assured that if allowed a part in the resurrection of the just, we shall behold his tall

* An office somewhat similar to that of deacon.

form, erect in the vigor of immortal youth, amidst the patriarchs of past generations.

After breakfast we took leave of the kind-hearted missionaries, whose singular devotedness and delightful spirit won greatly upon our affections, and bent our way homeward by another route.

MR. SCOTLAND'S ESTATE.

We called at the estate of Mr. J. Scotland, Jr., barrister, and member of the assembly. We expected to meet with the proprietor, but the manager informed us that pressing business at court had called him to St. John's on the preceding day. The testimony of the manager concerning the dry weather, the consequent failure in the crop, the industry of the laborers, and so forth, was similar to that which we had heard before. He remarked that he had not been able to introduce job-work among his people. It was a new thing with them, and they did not understand it. He had lately made a proposal to give the gang four dollars per acre for holding a certain field. They asked a little time to consider upon so novel a proposition. He gave them half a day, and at the end of that time asked them what their conclusion was. One, acting as spokesman for the rest, said, "We rada hab de shilling wages." That was *certain*; the job might yield them more, and it might fall short—quite a common sense transaction!

At the pressing request of Mr. Armstrong we spent a day with him at Fitch's Creek. Mr. A. received us with the most cordial hospitality, remarking that he was glad to have another opportunity to state some things which he regarded as obstacles to the complete success of the experiment in Antigua. One was the entire want of concert among the planters. There was no disposition to meet and compare views respecting different modes of agriculture, treatment of laborers, and employment of machinery. Another evil was, allowing people to live on the estates who took no part in the regular labor of cultivation. Some planters had adopted the foolish policy of encouraging such persons to remain on the estates, in order that they might have help at hand in cases of emergency. Mr. A. strongly condemned this policy. It withheld laborers from the estates which needed them; it was calculated to make the regular field hands discontented, and it offered a direct encouragement to the negroes to follow irregular modes of living. A third obstacle to the successful operation of free labor, was the absence of the most influential proprietors. The consequences of absenteeism were very serious. The proprietors were of all men the most deeply interested in the soil; and no attorneys, agents, or managers, whom they could employ, would feel an equal interest in it, nor make the same efforts to secure the prosperous workings of the new system.

In the year 1833, when the abolition excitement was at its height in England, and the people were thundering at the doors of parliament for emancipation, Mr. A. visited that country for his health. To use his own expressive words, he "got a terrible scraping wherever he went." He said he could not travel in a stage-coach, or go into a party, or attend a religious meeting, without being attacked. No one the most remotely connected with the system could have peace here. He said it was astonishing to see what a feeling was abroad, how mightily the mind of the whole

country, peer and priest and peasant, was wrought up. The national heart seemed on fire.

Mr. A. said, he became a religious man while the manager of a slave estate, and when he became a Christian, he became an abolitionist. Yet the man, while his conscience was accusing him while he was longing and praying for abolition did not dare open his mouth in public to urge on! How many such men are there in our southern states—men who are inwardly cheering on the abolitionist in his devoted work, and yet send up no voice to encourage him, but perhaps are trifling and denouncing him!

We received a call at our lodgings in St. John from the Archdeacon. He made interesting statements respecting the improvement of the negro in dress, morals, education and religion, since emancipation. He had resided in the island some years previous to the abolition of slavery, and spoke from personal observation.

Among many other gentlemen who honored us with a call about the same time, was the Rev. Edward Fraser, Wesleyan missionary, and a colored gentleman. He is a native of Bermuda, and ten years ago was a *slave*. He received a mercantile education, and was for several years the confidential clerk of his master. He was treated with much regard and general kindness. He said he was another Joseph—every thing which his master had was in his hands. The account books and money were all committed to him. He had servants under him, and did almost as he pleased—except becoming free. Yet he must say, as respected himself, kindly as he was treated, that slavery was a *grievous wrong, most unjust and sinful*. The very thought—and it often came over him—that he was a slave, brought with it a terrible sense of degradation. It came over the soul like a frost. His sense of degradation grew more intense in proportion as his mind became more cultivated. He said, *education was a disagreeable companion for a slave*. But while he said this, Mr. F. spoke very respectfully and tenderly of his master. He would not willingly utter a word which would savor of unkindness towards him. Such was the spirit of one whose best days had been spent under the exactions of slavery. He was a local preacher in the Wesleyan connection while he was a slave, and was liberated by his master, without remuneration, at the request of the British Conference, who wished to employ him as an itinerant. He is highly esteemed both for his natural talents and general literary acquisitions and moral worth. The Conference have recently called him to England to act as an agent in that country, to procure funds for educational and religious purposes in these islands.

MEETING OF WESLEYAN MISSIONARIES.

As we were present at the annual meeting of the Wesleyan missionaries for this district, we gained much information concerning the object of our mission, as there were about twenty missionaries, mostly from Dominica, Montserrat, Nevis, St. Christophers, Anguilla, and Tortola.

Not a few of them were men of superior acquirements, who had sacrificed ease and popular applause at home, to minister to the outcast and oppressed. They are the devoted friends of the black man. It was soul-cheering to hear them rejoice over the abolition of slavery. It was as though their own limbs had been of a sudden unshackled, and a high wall had fallen from around

tem. Liberty had broken upon them like the arising forth of the sun to the watchman on his midnight tower.

During the session, the mission-house was thrown open to us, and we frequently dined with the numerous company of missionaries, who there ate at a common table. Mrs. F., wife of the colored clergyman mentioned above, presided at the social board. The missionaries and their wives associated with Mr. and Mrs. F. as unreservedly as though they were the most delicate European arist. The first time we took supper with them, at one side of a large table, around which were about twenty missionaries with their wives, sat Mrs. F. with the furniture of a tea table before her. On the other side, with the coffee urn and its accompaniments, sat the wife of a missionary, with a skin as lily-hued as the fairest Caucasian. Nearly opposite to her, between two white preachers, sat a colored missionary. Farther down, with the chairman of the district on his right, sat another colored gentleman, a merchant and local teacher in Antigua. Such was the uniform appearance of the table, excepting that the numbers were occasionally swelled by the addition of several other colored gentlemen and ladies. On another occasion, at dinner, we had an interesting conversation, in which the whole company of missionaries participated. The Rev. M. Banks, of St. Bartholomews, remarked, that one of the grossest of all absurdities was that of *preparing men for freedom*. Some, said he, pretend that immediate emancipation is unsafe, but it was evident to him that if men *are peaceable while they are slaves*, they might be trusted in any other condition, for they could not possibly be placed in one more aggravating. If *slavery* is a safe system, *freedom* surely will be. There can be no better evidence that a people are prepared for liberty, *than their patient endurance of slavery*. He expressed the greatest regret at the conduct of the American churches, particularly that of the Methodist church. "Tell them," said he, "on your return, that the missionaries in these islands are cast down and grieved when they think of their brethren in America. We feel persuaded that they are holding back the car of freedom; they are hedging up the gospel." Rev. Mr. Cheesbrough, of St. Christopher's, said, "Tell them that much as we desire to visit the United States, we cannot go so long as we are prohibited from speaking against slavery, or while that *abominable prejudice* is encouraged in the churches. *We could not administer the sacrament to a church in which the distinction of colors was maintained.*" "Tell our brethren of the Wesleyan connection," said Mr. B. again, "that slavery must be abolished by *Christians*, and the church ought to take her stand at once against it." We told him that a large number of Methodists and other Christians had engaged already in the work, and that the number was daily increasing. "That's right," he exclaimed, "agitate, agitate, AGITATE! *You must succeed: the Lord is with you.*" He dwelt particularly on the obligations resting upon Christians in the free states. He said, "Men must be at a distance from slavery to judge of its real character. Persons living in the midst of it, gradually become familiarized with its horrors and woes, so that they can view calmly, exhibitions from which they would once have shrunk in dismay."

We had some conversation with Rev. Mr. Walton, of Montserrat. After making a number

of statements in reference to the apprenticeship there, Mr. W. stated that there had been repeated instances of planters *emancipating all their apprentices*. He thought there had been a case of this kind every month for a year past. The planters were becoming tired of the apprenticeship, and from mere considerations of interest and comfort, were adopting free labor.

A new impulse had been given to education in Montserrat, and schools were springing up in all parts of the island. Mr. W. thought there was no island in which education was so extensive. Religious influences were spreading among the people of all classes. Marriages were occurring every week.

We had an interview with the Rev. Mr. H., an aged colored minister. He has a high standing among his brethren, for talents, piety, and usefulness. There are few ministers in the West Indies who have accomplished more *for the cause of Christ* than has Mr. H.*

He said he had at different periods been stationed in Antigua, Anguilla, Tortola, and some other islands. He said that the negroes in the other islands in which he had preached, were as intelligent as those in Antigua, and in every respect as well prepared for freedom. He was in Anguilla when emancipation took place. The negroes there were kept at work on the very day that *freedom came!* They worked as orderly as on any other day. The Sabbath following, he preached to them on their new state, explaining the apprenticeship to them. He said the whole congregation were in a state of high excitement, weeping and shouting. One man sprang to his feet, and exclaimed, 'Me never forget God and King William.' This same man was so full that he went out of the chapel, and burst into loud weeping.

The preaching of the missionaries, during their stay in Antigua, was full of allusions to the abolition of slavery in the West Indies, and especially to the entire emancipation in Antigua. Indeed, we rarely attended a meeting in Antigua, of any kind, in which the late emancipation was not in some way alluded to with feelings of gratitude and exultation. In the ordinary services of the Sabbath, this subject was almost uniformly introduced, either in the prayer or sermon. Whenever thanksgiving was rendered to God for favors, *freedom* was among the number.

The meeting of the district afforded an opportunity for holding a number of anniversary meetings. We notice them here, believing that they will present the most accurate view that can be given of the religious and moral condition of Antigua.

On the evening of the 1st of February, the first anniversary of the Antigua Temperance Society was held in the Wesleyan chapel. We had been invited to attend and take a part in the exercises. The chapel was crowded with a congregation of all grades and complexions. Colored and white gentlemen appeared together on the platform. We intimated to a member of the committee, that we could not conscientiously speak without advocating *total abstinence*, which doctrine, we concluded from the nature of the pledge, (which only included ardent spirits,) would not be well received. We were assured that we might use the most perfect freedom in avowing our sentiments.

* It is a fact well known in Antigua and Barbadoes, that this colored missionary has been instrumental in the conversion of several clergymen of the Episcopal Church in those islands, who are now eminently devoted men.

The speakers on this occasion were two planters, a Wesleyan missionary, and ourselves. All advocated the doctrine of total abstinence. The first speaker, a planter, concluded by saying, that it was commonly believed that wine and malt were rendered absolutely indispensable in the West Indies, by the exhausting nature of the climate. But facts disprove the truth of this notion. "I am happy to say that I can now present this large assembly with ocular demonstration of the fallacy of the popular opinion. I need only point you to the worthy occupants of this platform. Who are the healthiest among them? *The cold water drinkers—the teetotallers!* We can assure you that we have not lost a pound of flesh, by abandoning our cups. We have tried the cold water experiment faithfully, and we can testify that since we became cold water men, *we work better, we eat better, we sleep better, and we do every thing better than before.*" The next speaker, a planter also, dwelt on the inconsistency of using wine and malt, and at the same time calling upon the poor to give up ardent spirits. He said this inconsistency had been cast in his teeth by his negroes. He never could prevail upon them to stop drinking rum, until he threw away his wine and porter. Now he and all his people were teetotalists. There were two other planters who had taken the same course. He stated, as the result of a careful calculation which he had made, that he and the two planters referred to, had been in the habit of giving to their people not less than *one thousand gallons of rum annually*. The whole of this was now withheld, and molasses and sugar were given instead. The missionary who followed them was not a whit behind in boldness and zeal, and between them, they left us little to say in our turn on the subject of total abstinence.

On the following evening the anniversary of the Bible Society was held in the Moravian school-room. During the day we received a note from the Secretary of the Society, politely requesting us to be present. The spacious school-room was filled, and the broad platform crowded with church-clergymen, Moravian ministers, and Wesleyan missionaries, colored and white. The Secretary, a Moravian minister, read the twenty-first annual report. It spoke emphatically of 'the joyful event of emancipation,' and in allusion to an individual in England, of whom it spoke in terms of high commendation, it designated him, as one "who was distinguished for his efforts in the abolition of slavery." The adoption of the report was moved by one of the Wesleyan missionaries, who spoke at some length. He commenced by speaking of "the peculiar emotions with which he always arose to address an assembly of the free people of Antigua. It had been his lot for a year past to labor in a colony* where slavery still reigned, and he could not but thank God for the happiness of setting his foot once more on the free soil of an emancipated island.

Perhaps the most interesting meeting in the series, was the anniversary of the Wesleyan Missionary Society of Antigua. Both parts of the day were devoted to this anniversary. The meetings were held in the Wesleyan chapel, which was filled above and below, with the usual mixture of white, colored, and black. We saw, as on former occasions, several colored gentlemen seated among the ministers. After the usual introductory exercises of singing and prayer, the

* St. Martin's.

annual report was read by the Secretary, Rev. E. Fraser, the colored minister already mentioned. It was terse, direct, and business-like. The meeting was then addressed by a Moravian missionary. He dwelt upon the decrease of the sectarian spirit, and hailed the coming of Christian charity and brotherly communion. He opened his Bible, and read about the middle wall of partition being broken down. This is what we must have, said he; the partition wall between Christians must be broken down. "Yes, brother," said Mr. Horne, "and every other wall." "The rest are but paper walls," responded the speaker, "and when once the middle wall is removed, these will soon be burned up by the fire of Christian love."

The next speaker was a Wesleyan missionary of Nevis. He spoke of the various instrumentalities which were now employed for the conversion of the world. "We welcome," said he, "the co-operation of America, and with all our hearts do we rejoice that she is now beginning to put away from her that vile system of oppression which has hitherto crippled her moral energy and her religious enterprise." Then turning and addressing himself to us, he said, "We hail you, dear brethren, as co-workers with us. Go forward in your blessed undertaking. Be not dismayed with the huge dimensions of that vice which you are laboring to overthrow! Be not disheartened by the violence and menaces of your enemies! Go forward. Proclaim to the church and to your countrymen the sinfulness of slavery, and be assured that soon the fire of truth will melt down the massy chains of oppression." He then urged upon the people of Antigua *their* peculiar obligations to extend the gospel to other lands. It was the *Bible* that made them free, and he begged them to bear in mind that there were millions of their countrymen *still in the chains of slavery*. This appeal was received with great enthusiasm.

We then spoke on a resolution which had been handed us by the Secretary, and which affirmed "that the increasing and acknowledged usefulness of Christian missions was a subject of congratulation." We spoke of the increase of missionary operations in our own country, and of the spirit of self-denial which was widely spreading, particularly among young Christians. We spoke of that accursed thing in our midst, which not only tended greatly to kill the spirit of missions in the church, but which directly withheld *many* young men from foreign missionary fields. It had made more than two millions of heathen in our country; and so long as the cries of these *heathen at home* entered the ears of our young men and young women, they could not, dare not, go abroad. How could they go to Ceylon, to Burmah, or to Hindostan, with the cry of their *country's heathen* ringing in their ears! How could they tear themselves away from famished millions kneeling at their feet in chains and begging for the bread of life, and roam afar to China or the South Sea Islands! Increasing numbers filled with a missionary spirit felt that their obligations were at home, and they were resolved that if they could not carry the gospel *forthwith* to the slaves, they would labor for the overthrow of that system which made it a crime punishable with death to preach salvation to the poor. In conclusion, the hope was expressed that the people of Antigua—so highly favored with freedom, education, and religion, would never forget that *the nation whence we came, there were two mil*

ions and a half of heathen, who, instead of bread, received stones and scorpions; instead of the Bible, bolts and bars; instead of the gospel, chains and scourgings; instead of the hope of salvation, thick darkness and despair. They were entreated to remember that in the gloomy dungeon, from which they had lately escaped, there were deeper and more dismal cells, *yet filled* with millions of their countrymen. The state of feeling produced by this reference to slavery, was such as might be anticipated in an audience, a portion of which were once slaves, and still remembered freshly the horrors of their late condition.

The meeting was concluded after a sitting of more than four hours. The attendance in the evening was larger than on any former occasion. Many were unable to get within the chapel. We were again favored with an opportunity of urging a variety of considerations touching the general cause, as well as those drawn from the condition of our own country, and the special objects of our mission.

The Rev. Mr. Horne spoke very pointedly on the subject of slavery. He began by saying that he had been *so long accustomed* to speak cautiously about slavery, that he was even now almost afraid of his own voice when he alluded to it. [General laughter.] But he would remember that he was in a *free island*, and that he spoke to *freemen*, and therefore he had nothing to fear.

He said the peace and prosperity of these colonies is a matter of great moment in itself considered, but it was only when viewed as an example to the rest of the slaveholding world that its real magnitude and importance was perceived. The influence of abolition, and especially of entire emancipation in Antigua, must be very great. The eyes of the world were fixed upon her. The great nation of America must now soon *toll the knell* of slavery, and this event will be hastened by the happy operation of freedom here.

Mr. H. proceeded to say, that during the agitation of the slavery question at home, he had been suspected of not being a friend to emancipation; and it would probably be remembered by some present that his name appeared in the report of the committee of the House of Commons, where it stood in *no enviable society*. But whatever might be thought of his course at that time, he felt assured that the day was not far distant when he should be able to clear up every thing connected with it. It was not a little gratifying to us to see that the time had come in the West Indies, when the suspicion of having been opposed to emancipation is a stain upon the memory from which a public man is glad to vindicate himself.

RESOLUTION OF THE MEETING.

After a few other addresses were delivered, and just previous to the dismissal of the assembly, Rev. Mr. Cox, Chairman of the District, arose and said, that as this was the last of the anniversary meetings, he begged to move a resolution which he had no doubt would meet with the hearty and unanimous approval of that large assembly. He then read the following resolution, which we insert here as an illustration of the universal sympathy in the objects of our mission. As the resolution is not easily divisible, we insert the whole of it, making no ado on the score of modesty.

"Resolved, that this meeting is deeply im-

pressed with the importance of the services rendered this day to the cause of missions by the acceptable addresses of Mr. —, from America, and begs especially to express to him and his friend Mr. —, the assurance of their sincere sympathy in the object of their visit to Antigua."

Mr. C. said he would make no remarks in support of the resolution he had just read, for he did not deem them necessary. He would therefore propose at once that the vote be taken by rising. The Chairman read the resolution accordingly, and requested those who were in favor of adopting it, to rise. Not an individual in the crowded congregation kept his seat. The masters and the slaves of yesterday—all rose together—a phalanx of freemen, to testify "their sincere sympathy" in the efforts and objects of American abolitionists.

After the congregation had resumed their seats, the worthy Chairman addressed us briefly in behalf of the congregation, saying, that it was incumbent on him to convey to us the unanimous expression of sympathy on the part of this numerous assembly in the object of our visit to the island. We might regard it as an unfeigned assurance that we were welcomed among them, and that the cause which we were laboring to promote was dear to the hearts of the people of Antigua.

This was the testimonial of an assembly, many of whom, only three years before, were themselves slaveholders. It was not given at a meeting specially concerted and called for the purpose, but grew up unexpectedly and spontaneously out of the feelings of the occasion, a free-will offering, the cheerful impulsive gush of *free* sympathies. We returned our acknowledgments in the best manner that our excited emotions permitted.

LAYING THE CORNER STONE OF A WESLEYAN CHAPEL.

The corner stone of a new Wesleyan Chapel was laid in St. John's, during the district meeting. The concourse of spectators was immense. At eleven o'clock religious exercises were held in the old chapel. At the close of the service a procession was formed, composed of Wesleyan missionaries, Moravian ministers, clergymen of the church, members of the council and of the assembly, planters, merchants, and other gentlemen, and the children of the Sunday and infant schools, connected with the Wesleyan Chapel.

As the procession moved to the new site, a hymn was sung, in which the whole procession united. Our position in the procession, to which we were assigned by the marshal, and much to our satisfaction, was at either side of two colored gentlemen, with whom we walked, four abreast.

On one side of the foundation a gallery had been raised, which was covered with an awning, and was occupied by a dense mass of white and colored ladies. On another side the gentlemen of the procession stood. The other sides were thronged with a promiscuous multitude of all colors. After singing and prayer, the Hon. Nicholas Nugent, speaker of the house of assembly, descended from the platform by a flight of stairs into the cellar, escorted by two missionaries. The sealed phial was then placed in his hand, and Mr. P., a Wesleyan missionary, read from a paper the inscription written on the parchment within the phial. The closing words of the inscription alluded to the present condition of the island, thus: "The demand for a new and larger place of worship was pressing, and the progress of public liberality advancing on a

scale highly creditable to this FREE, enlightened, and evangelized colony." The Speaker then placed the phial in the cavity of the rock. When it was properly secured, and the corner stone lowered down by pulleys to its place, he struck three blows upon it with a mallet, and then returned to the platform. The most eager curiosity was exhibited on every side to witness the ceremony.

At the conclusion of it, several addresses were delivered. The speakers were, Rev. Messrs. Horne and Harvey, and D. B. Garling, Esq. Mr. Horne, after enumerating several things which were deserving of praise, and worthy of imitation, exclaimed, "The grand crowning glory of all—that which places Antigua above all her sister colonies—was the magnanimous measure of the legislature in entirely abolishing slavery." It was estimated that there were more than two thousand persons assembled on this occasion. The order which prevailed among such a concourse was highly creditable to the island. It was pleasing to see the perfect intermixture of colors and conditions; not less so to observe the kindly bearing of the high toward the low.* After the exercises were finished, the numerous assembly dispersed quietly. Not an instance of drunkenness, quarrelling, or anger, fell under our notice during the day.

RESOLUTIONS OF THE MISSIONARIES.

Toward the close of the district meeting, we received a kind note from the chairman, inviting us to attend the meeting, and receive in person, a set of resolutions which had been drawn up at our request, and signed by all the missionaries. At the hour appointed, we repaired to the chapel. The missionaries all arose as we entered, and gave us a brotherly salutation. We were invited to take our seats at the right hand of the chairman. He then, in the presence of the meeting, read to us the subjoined resolutions; we briefly expressed, in behalf of ourselves and our cause, the high sense we had of the value of the testimony, which the meeting had been pleased to give us. The venerable father Horne then prayed with us, commending our cause to the blessing of the Head of the church, and ourselves to the protection and guidance of our heavenly Father. After which we shook hands with the brethren, severally, receiving their warmest assurances of affectionate regard, and withdrew.

"Resolutions passed at the meeting of the Wesleyan Missionaries of the Antigua District, assembled at St. John's, Antigua, February 7th, 1837.

1. That the emancipation of the slaves of the West Indies, while it was an act of undoubted justice to that oppressed people, has operated most favorably in furthering the triumphs of the gospel, by removing one prolific source of unmerited suspicion of religious teachers, and thus opening a door to their more extensive labors and usefulness—by furnishing a greater portion of time for the service of the negro, and thus preventing the continuance of unavoidable Sabbath desecrations, in labor and neglect of the means of grace—and in its operation as a stimulus to proprietors and other influential gentlemen, to encourage religious education, and the wide dissemination of the Scrip-

* During Mr. Horne's address, we observed Mr. A., a planter, send his umbrella to a negro man who stood at the corner-stone, exposed to the sun.

tures, as an incentive to industry and good order.

2. That while the above statements are true with reference to all the islands, even where the system of apprenticeship prevails, they are especially applicable to Antigua, where the results of the great measure, of entire freedom, so humanely and judiciously granted by the legislature, cannot be contemplated without the most devout thanksgivings to Almighty God.

3. That we regard with much gratification, the great diminution among all classes in these islands, of the most unchristian prejudice of color the total absence of it in the government and ordinances of the churches of God, with which we are connected, and the prospect of its complete removal, by the abolition of slavery, by the increased diffusion of general knowledge, and of that religion which teaches to "honor *all* men," and to love our neighbor as ourselves.

4. That we cannot but contemplate with much humiliation and distress, the existence, among professing Christians in America, of this partial, unseemly, and unchristian system of *caste*, so distinctly prohibited in the word of God, and so utterly irreconcilable with Christian charity.

5. That regarding slavery as a most unjustifiable infringement of the rational and inalienable rights of men, and in its moral consequences, (from our own personal observation as well as other sources,) as one of the greatest curses with which the great Governor of the nations ever suffered this world to be blighted: we cannot but deeply regret the connection which so intimately exists between the various churches of Christ in the United States of America, and this unchristian system. With much sorrow do we learn that the *principle* of the lawfulness of slavery has been defended by some who are ministers of Christ, that so large a proportion of that body in America, are exerting their influence in favor of the continuance of so indefensible and monstrous a system—and that these emotions of sorrow are especially occasioned with reference to our own domination.

6. That while we should deprecate and condemn any recourse on the part of the slaves, to measures of rebellion, as an unjustifiable mode of obtaining their freedom, we would most solemnly, and affectionately, and imploringly, adjure our respected fathers and brethren in America, to endeavor, in every legitimate way, to wipe away this reproach from their body, and thus act in perfect accordance with the deliberate and reorded sentiments of our venerated founder on this subject, and in harmony with the feelings and proceedings of their brethren in the United Kingdom, who have had the honor to take a distinguished part in awakening such a determined and resistless public feeling in that country, as issued in the abolition of slavery among 800,000 of our fellow subjects.

7. That we hail with the most lively satisfaction the progress in America of anti-slavery principles, the multiplication of anti-slavery societies, and the diffusion of correct views on this subject. We offer to the noble band of truly patriotic, and enlightened, and philanthropic men, who are combating in that country with such a fearful evil, the assurance of our most cordial and fraternal sympathy, and our earnest prayers for their complete success. We view with pity and sorrow the vile calumnies with which they have been assailed. We welcome with Christian joyfulness, in the success which has already attended their

forts, the dawn of a cloudless day of light and glory, which shall presently shine upon that vast continent, when the song of universal freedom shall sound in its length and breadth.

8. That these sentiments have been increased and confirmed by the intercourse which some of our body have enjoyed with our beloved brethren, the Rev. James A. Thome, and Joseph Horace Imball, Esq., the deputation to these islands, from the Anti-Slavery Society in America. We regard this appointment, and the nomination of such men to fulfil it, as most judicious. We just we can appreciate the spirit of entire devotedness to this cause, which animates our respected brethren, and breathes throughout their whole deportment, and rejoice in such a manifestation of the fruits of that divine charity, which flow from the constraining love of Christ, and which any waters cannot quench.

9. That the assurance of the affectionate sympathy of the twenty-five brethren who compose this district meeting, and our devout wishes for their success in the objects of their mission, are hereby presented, in our collective and individual capacity, to our endeared and Christian friends from America.

(Signed) JAMES COX, chairman of the district, and resident in Antigua.

Jonathan Cadman, St. Martin's. James Horne, St. Kitts. Matthew Banks, St. Bartholomew's. E. Frazer, Antigua. Charles Bates, do. John Keightley, do. Jesse Pilcher, do. Benjamin Tregaskiss, do. Thomas Edwards, St. Kitts. Robert Hawkins, Tortola. Thomas Pearson, Nevis. George Craft, do. W. S. Waymouth, St. Kitts. John Hodge, Tortola. William Satchel, Dominica. John Cullingford, Dominica. J. Cameron, Nevis. B. Gartside, St. Kitts. John Parker, do. Milton Cheeseborough, do. Thomas Jeffery, do. William Rigglesworth, Tortola. Daniel Stepney, Nevis. James Walton, Montserrat."

CHAPTER II.

GENERAL RESULTS.

Having given a general outline of our sojourn in Antigua, we proceed to a more minute account the results of our investigations. We arrange the testimony in two general divisions, placing that which relates to the past and present condition of the colony in one, and that which bears directly upon the question of slavery in America in another.

RELIGION.

There are three denominations of Christians in Antigua: the Established Church, the Moravians, and Wesleyans. The Moravians number fifteen hundred—almost exclusively negroes. The Wesleyans embrace three thousand members, and not as many more attendants. Of the three hundred members, says a Wesleyan missionary, "fifty are whites—a larger number are colored, but the greater part black." "The attendance of the negro population at the churches and schools," (of the established order,) says the Rector of St. John's, "amounts to four thousand six hundred and thirty-six." The whole number of blacks receiving religious instruction from these Christian bodies, making allowance for the proportion of white and colored included in the three hundred Wesleyans, is about twenty-two thousand—leaving a population of eight thousand negroes in Antigua who are unsupplied with religious instruction.

The Established Church has six parish churches, as many "chapels of ease," and nine clergymen. The Moravians have five settlements and thirteen missionaries. The Wesleyans have seven chapels, with as many more small preaching places on estates, and twelve ministers; half of whom are itinerant missionaries, and the other half, local preachers, employed as planters, or in mercantile, and other pursuits, and preaching only occasionally. From the limited number of chapels and missionaries, it may be inferred that only a portion of the twenty-two thousand can enjoy stated weekly instruction. The superintendent of the Moravian mission, stated that their chapels could not accommodate more than *one third* of their members.

Each of the denominations complains of the lack of men and houses. The Wesleyans are now building a large chapel in St. John's. It will accommodate two thousand persons. "Besides free sittings, there will be nearly two hundred pews, every one of which is now in demand."

However much disposed the churches of different denominations might have been during slavery to maintain a strict discipline, they found it exceedingly difficult to do so. It seems impossible to elevate a body of slaves, *remaining such*, to honesty and purity. The reckings of slavery will almost inevitably taint the institutions of religion, and degrade the standard of piety. Accordingly the ministers of every denomination in Antigua, feel that in the abolition of slavery their greatest enemy has been vanquished, and they now evince a determination to assume higher ground than they ever aspired to during the reign of slavery. The motto of all creeds is, "*We expect great things of freemen.*" A report which we obtained from the Wesleyan brethren, states, "Our own brethren preach almost daily." "We think the negroes are uncommonly punctual and regular in their attendance upon divine worship, particularly on the Sabbath." "They always show a readiness to contribute to the support of the gospel. With the present low wages, and the entire charge of self-maintenance, they have little to spare. Parham and Sion Hill (taken as specimens) have societies almost entirely composed of rural blacks—about thirteen hundred and fifty in number. These have contributed this year above £330 sterling, or sixteen hundred and fifty dollars, in little weekly subscriptions; besides giving to special objects occasionally, and contributing for the support of schools.*

In a letter dated December 2d, 1834, but four months after emancipation, and addressed to the missionary board in England, the Rev. B. Harvey thus speaks of the Moravian missions: "With respect to our people, I believe I may say that in all our places here, they attend the meetings of the church more numerously than ever, and that many are now in frequent attendance who *could very seldom appear amongst us during slavery.*" The same statements substantially were made to us by Mr. H., showing that *instead* of any falling off, the attendance was still on the increase.

In a statement drawn up at our request by the Rector of St. John's, is the following: "Cases of discipline are more frequent than is usual in English congregations, but at the same time it should be observed, that a *closer oversight* is maintained

* The superintendent of the Wesleyan mission informed us that the collection in the several Wesleyan chapels last year, independent of occasional contributions to Sunday schools, Missionary objects, &c., amounted to £800 sterling, or more than \$4000!

by the ministers, and a *greater readiness to submit themselves* (to discipline) is manifested by the late slaves here than by those who have always been a free people." "I am able to speak very favorably of the attendance at church—it is regular and *crowded*." "The negroes on some estates have been known to contribute willingly to the Bible Society, since 1832. They are now beginning to pay a penny and a half currency per week for their children's instruction."

MORALITY.

The condition of Antigua, but a very few years previous to emancipation, is represented to have been truly revolting. It has already been stated that the Sabbath was the market day up to 1832, and this is evidence enough that the Lord's day was utterly desecrated by the mass of the population. Now there are few parts of our own country, equal in population, which can vie with Antigua in the solemn and respectful observance of the Sabbath. Christians in St. John's spoke with joy and gratitude of the tranquillity of the Sabbath. They had long been shocked with its open and abounding profanation—until they had well-nigh forgot the aspect of a Christian Sabbath. At length the full-orbed blessing beamed upon them, and they rejoiced in its brightness, and thanked God for its holy repose.

All persons of all professions testify to the fact that *marriages* are rapidly increasing. In truth, there was scarcely such a thing as marriage before the abolition of slavery. Promiscuous intercourse of the sexes was almost universal. In a report of the Antigua Branch Association of the Society for advancing the Christian Faith in the British West Indies, (for 1836,) the following statements are made:

"The number of marriages in the six parishes of the island, in the year 1835, the first entire year of freedom, was 476; all of which, excepting about 50, were between persons formerly slaves. The total number of marriages between slaves solemnized in the Church during the nine years ending December 31, 1832, was 157; in 1833, the last entire year of slavery, it was 61."

Thus it appears that the whole number of marriages during *ten years* previous to emancipation (by far the most favorable ten years that could have been selected) was but *half* as great as the number for a single year following emancipation!

The Governor, in one of our earliest interviews with him, said, "the great crime of this island, as indeed of all the West India Colonies, has been licentiousness, but we are certainly fast improving in this particular." An aged Christian, who has spent many years in the island, and is now actively engaged in superintending several day schools for the negro children, informed us that there was not *one third* as much concubinage as formerly. This he said was owing mainly to the greater frequency of marriages, and the cessation of late night work on the estates, and in the boiling houses, by which the females were constantly exposed during slavery. Now they may all be in their houses by dark. Formerly the mothers were the betrayers of their daughters, encouraging them to form unhallowed connections, and even *selling* them to licentious white and colored men, for their own gain. Now they were using great strictness to preserve the chastity of their daughters.

A worthy planter, who has been in the island since 1800, stated, that it used to be a common practice for mothers to sell their daughters to the

highest bidder!—generally a manager or overseer. But now," said he, "the mothers *hold their daughters up for marriage*, and take pains to let every body know that their virtue is not to be bought and sold any longer." He also stated that those who live unmarried now are uniformly neglected and suffer great deprivations. Faithfulness after marriage, exists also to a greater extent than could have been expected from the utter looseness to which they had been previously accustomed, and with their ignorance of the nature and obligations of the marriage relation. We were informed both by the missionaries and the planters, that every year and month they are becoming more constant, as husband and wife, more faithful as parents, and more dutiful as children. One planter said that out of a number who left his employ after 1834, nearly all had companions on other estates, and left for the purpose of being with them. He was also of the opinion that the greater proportion of changes of residence among the emancipated which took place at that time, were owing to the same cause.* In an address before the Friendly Society in St. John's, the Archdeacon stated that during the previous year (1835) several individuals had been expelled from that society for domestic unfaithfulness; but he was happy to say that he had not heard of a single instance of expulsion for this cause during the year then ended. Much inconvenience is felt on account of the Moravian and Wesleyan missionaries being prohibited from performing the marriage service, even for their own people. Efforts are now making to obtain the repeal of the law which makes marriages performed by sectarians (as all save the established church are called) void.

That form of licentiousness which appears among the higher classes in every slaveholding country, abounded in Antigua during the reign of slavery. It has yielded its redundant fruits in a population of four thousand colored people; double the number of whites. The planters, with but few exceptions, were unmarried and licentious. Nor was this vice confined to the unmarried. Men with large families, kept one or more mistresses without any effort at concealment. We were told of an "Honorable" gentleman, who had his English wife and two concubines, a colored and a black one. The governor himself stated as an apology for the prevalence of licentiousness among the slaves, that the example was set them constantly by their masters, and it was not to be wondered at if they copied after their superiors. But it is now plain that concubinage among the whites is nearly at an end. An unguarded statement of a public man revealed the conviction which exists among his class that concubinage must soon cease. He said that the present race of colored people could not be received into the society of the whites, *because of illegitimacy*; but the next generation would be fit associates for the whites, *because they would be chiefly born in wedlock*.

The uniform testimony respecting *intemperance* was, that it *never had been one of the vices of the negroes*. Several planters declared that they had rarely seen a black person intoxicated. The report of the Wesleyan missionaries already referred to, says, "Intemperance is most uncommon among—"

* What a resurrection to domestic life was that, when long severed families flocked from the four corners of the island to meet their kindred members! And what a glorious resurrection will that be in our own country, when the millions of emancipated beings scattered over the west and south, shall seek the embraces of parental and fraternal and conjugal love.

the rural negroes. Many have joined the Temperance Society, and many act on tee-total principles." The only *colored* person (either black or brown) whom we saw drunk during a residence of nine weeks in Antigua, was a carpenter in St. John's, who as he reeled by, stared in our faces and mumbled out his sentence of condemnation against wine bibbers,—“Gemmen—you sees I'se a little bit drunk, but 'pon honor I only took h-th-ree bottles of wine—that's all.” It was Christmas times,” and doubtless the poor man thought he would venture for once in the year to copy the example of the whites.

In conclusion, on the subject of morals in Antigua, we are warranted in stating, 1st., That during the continuance of slavery, immoralities were rife.

2d. That the repeated efforts of the home Government and the local Legislature, for several successive years previous to 1834, to *ameliorate* the system of slavery, seconded by the labors of clergymen and missionaries, teachers and catechists, to improve the character of the slaves, failed to arrest the current of vice and profligacy. What reforms were effected were very *partial*, leaving the more enormous immoralities as shameless and defiant as ever, up to the very day of abolition; demonstrating the utter impotence of all attempts to purify the *streams* while the *fountain* is poisoned.

3d. That the abolition of slavery gave the death blow to open vice, overgrown and emboldened as it had become. Immediate emancipation, instead of lifting the flood-gates, was the only power strong enough to shut them down! It required the proper restraints upon vice, and supplied the incentives to virtue. Those great controls of moral action, *self-respect*, *attachment to law*, *and veneration for God*, which slavery annihilated, *freedom has resuscitated*, and now they stand up about the emancipated with flaming swords, erring from evil, and with cheering voices exhorting to good. It is explicitly affirmed that the grosser forms of immorality, which in every country attend upon slavery, have in Antigua either sunk into concealment or become extinct.

BENEVOLENT INSTITUTIONS.

We insert here a brief account of the benevolent institutions of Antigua. Our design in giving this is to show the effect of freedom in bringing into play those charities of social life, which slavery so firmly stifles. Antigua abounds in benevolent societies, all of which have been *materially* revived since emancipation, and some of them have been formed since that event.

THE BIBLE SOCIETY.

This is the oldest society in the island. It was organized in 1815. All denominations in the island cordially unite in this cause. The principal design of this society is to promote the circulation of the Scriptures among the laboring population of the island. To secure this object numerous branch associations—amounting to nearly 100—have been organized throughout the island among the *negroes themselves*. The society has enabled not only to circulate the Scriptures among the people of Antigua, but to send them exclusively to the neighboring islands.

The following table, drawn up at our request by the Secretary of the Society, will show the extent of foreign operations:

Years.	Colonies Supplied.	Bibles.	Test's.
1822	Anguilla	94	156
23	Demerara	18	18
24	Dominica	89	204
25	Montserrat	57	149
27	Nevis	79	117
32	Saba	6	12
33	St. Bart's	111	65
34	St. Eustatius	97	148
35	St. Kitts	227	487
	St. Martins	48	37
36	Tortola	69	136
To 1837	Trinidad	25	67
Total		920	1596

From the last annual report we quote the following cheering account, touching the events of 1834:

“The next event of importance in our annals is the magnificent grant of the parent society, on occasion of the emancipation of the slaves, and the perpetual banishment of slavery from the shores of Antigua, on the first of August, 1834; by which a choice portion of the Holy Scriptures was gratuitously circulated to about one third of the inhabitants of this colony. Nine thousand seven hundred copies of the New Testament, bound together with the book of Psalms, were thus placed at the disposal of your committee.”

* * * “Following hard upon this joyful event, another gratifying circumstance occurred among us. The attention of the people was roused, and their gratitude excited towards the Bible Society, and they who had freely received, now freely gave, and thus a considerable sum of money was presented to the parent society in acknowledgment of its beneficent grant.”

We here add an extract from the annual report for 1826. Its sentiments contrast strongly with the congratulations of the last report upon ‘the joyful event’ of emancipation.

“Another question of considerable delicacy and importance still remains to be discussed. Is it advisable, under all the circumstances of the case, to circulate the Holy Scriptures, without note or comment, among the slave population of these islands? Your Committee can feel no hesitation in affirming that such a measure is not merely expedient, but one of almost indispensable necessity. The Sacred Volume is in many respects peculiarly adapted to the slave. It enjoins upon him precepts so plain, that the most ignorant cannot fail to understand them: ‘Slaves, obey in all things your masters, not with eye service, as men pleasers, but in singleness of heart, fearing God.’ It furnishes him with motives the most impressive and consoling: ‘Ye serve,’ says the Apostle, ‘the Lord Christ.’ It promises him rewards sufficient to stimulate the most indolent to exertion: ‘Whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.’ And it holds forth to him an example so glorious, that it would ennoble even angels to imitate it: ‘Let this mind be in you which was also in Christ Jesus, who made himself of no reputation, and took upon him the form of a slave.’”

It may here be proper to observe, that the precise import of the word, which in general throughout the English Bible is translated *servant*, is strictly that which has been assigned it in the foregoing quotations: (1) and so understood, the Sacred Volume will be found to hold out to our slaves, both by precept and example, the most

persuasive and the most compelling motives to industry, obedience, and submission."

Nothing could more plainly show the corrupting influences of slavery, upon all within its reach, than this spectacle of a noble, religious institution, prostituted to the vile work of defending oppression, and, in the zeal of its advocacy, blasphemously degrading the Savior into a self-made slave!

The receipts of the Antigua Branch Society have greatly increased since emancipation. From receipts for the year 1836, in each of the British islands, it appears that the contributions from Antigua and Bermuda, the only two islands which adopted entire emancipation, are about *double* those from any other two islands.

MISSIONARY ASSOCIATIONS.

These associations are connected with the Wesleyan mission, and have been in existence since 1820. Their object is to raise funds for the parent society in England. Although it has been in existence for several years, yet it was mostly confined to the whites and free people of color, during slavery. The calling together assemblies of rural negroes, and addressing them on the subject of missions, and soliciting contributions in aid of the cause, is a new feature in the missionary operations to which nothing but freedom could give birth.

TEMPERANCE SOCIETIES.

The first temperance society in Antigua was formed at the beginning of 1836. We give an extract from the first annual report: "Temperance societies have been formed in each town, and on many of the estates. A large number of persons who once used spirituous liquors moderately, have entirely relinquished the use. Some who were once intemperate have been reclaimed, and in some instances an adoption of the principles of the temperance society, has been followed by the pursuit and enjoyment of vital religion. Domestic peace and quietness have superseded discord and strife, and a very general sense of astonishment at the gross delusion which these drinks have long produced on the human species is manifest.

"The numbers on the various books of the society amount to about 1700. One pleasing feature in their history, is the very small number of those who have violated their pledge.

"On several estates, the usual allowance of spirits has been discontinued, and sugar or molasses substituted."

The temperance society in Antigua may be specially regarded as a result of emancipation. It is one of the guardian angels which hastened to the island as soon as the demon of slavery was cast out.

FRIENDLY SOCIETIES.

The friendly societies are designed exclusively for the benefit of the negro population. The general object is thus stated in the constitution of one of these societies: "The object of this society is to assist in the purchase of articles of mourning for the dead; to give relief in cases of unlooked for distress; to help those who through age or infirmities are incapable of helping themselves by marketing, or working their grounds; to encourage sobriety and industry, and to check disorderly and immoral conduct."

These societies obtain their funds by laying a tax of one shilling per month on every member

above eighteen years of age, and of six pence per month on all members under that age and above twelve, which is the minimum of membership. The aged members are required to pay no more than the sum last mentioned.

The first society of this kind was established in St. John's by the present rector, in 1829. Subsequently the Moravians and Wesleyans formed similar societies among their own people. Independent of the pecuniary assistance which these societies bestow, they encourage in a variety of ways the good order of the community. For example, no one is allowed to receive assistance who is "disabled by drunkenness, debauchery, or disorderly living;" also, "if any member of the society, male or female, is guilty of adultery or fornication, the offending member shall be suspended for so long a time as the members shall see fit, and shall lose all claim on the society for any benefit during the suspension, and shall not be re-admitted until clear and satisfactory evidence is given of penitence." Furthermore, "If any member of the society shall be expelled from the church to which he or she belongs, or shall commit any offence punishable by a magistrate, that member forfeits his membership in the society." Again, the society directly encourages marriage, by "making a present of a young pig to every child born in wedlock, and according as their funds will admit of it, giving rewards to those married persons living faithfully, or single persons living virtuously, who take a pride in keeping their houses neat and tidy, and their gardens flourishing."

These societies have been more than doubled, both in the number of members and in the annual receipts, since emancipation.

Of the societies connected with the established church, the rector of St. John's thus speaks: "At the beginning of 1834 there were eleven societies embracing 1602 members. At the beginning of 1835 they numbered 4197; and in 1836 there were 4560 members," *almost quadrupled in two years*.

The societies connected with the Moravian church, have more than doubled, both in member and funds, since emancipation. The funds now amount to \$10,000 per year.

The Wesleyans have four Friendly societies. The largest society, which contained six hundred and fifty members, was organized in the month of August, 1834. The last year it had expended £700 currency, and had then in its treasury £600 currency.

Now, be it remembered that the Friendly societies exist solely among the freed negroes, and that the moneys are raised exclusively among them. Among whom? A people who are said to be so proverbially improvident, that to emancipate them, would be to abandon them to beggary, nakedness, and starvation;—a people who "cannot take care of themselves;" who "will not work when freed from the fear of the lash;" who "would squander the earnings of the day in baucheries at night;" who "would never provide for to-morrow for the wants of a family, or for the infirmities of old age." Yea, among negroes these things are done; and that, too, where the wages are but one shilling per day—less than sufficient, one would reasonably suppose, to provide daily food.

DAILY MEAL SOCIETY.

The main object of this society is denoted by its name. It supplies a daily meal to those who are otherwise unprovided for. A commodious

house had just been completed in the suburbs of the town, capable of lodging a considerable number of beneficiaries. It is designed to shelter those who are diseased, and cannot walk to and fro for their meals. The number now fed at this house from eighty to a hundred. The diseased, who are at the dispensary, are mostly those who are afflicted with the elephantiasis, by which they are rendered entirely helpless. Medical aid is supplied free of expense. It is worthy of remark, that there is no *public poor-house* in Antigua,—a proof of the industry and prosperity of the emancipated people.

DISTRESSED FEMALES' FRIEND SOCIETY.

This is a society in St. John's: there is also a similar one, called the Female Refuge Society, at English Harbor. Both these societies were established and are conducted by colored ladies. They are designed to promote two objects: the support of destitute aged females of color, and the rescue of poor young colored females from vice. The necessity for special efforts for the first object, arose from the fact, that the colored people were allowed no parochial aid whatever, though they were required to pay their parochial taxes; hence, the support of their own poor devolved upon themselves. The demand for vigorous action in behalf of the colored, grew out of the prevailing licentiousness of slave-holding times.

The society in St. John's has been in existence since 1815. It has a large and commodious asylum, and an annual income, by subscriptions, of £50, currency. This society, and the Female Refuge Society established at English Harbor, have been instrumental in effecting a great reform in the morals of females, and particularly in extinguishing reprobation against that horrid traffic—the sale of girls by their mothers for purposes of lust. We were told of a number of cases in which the society in St. John's had rescued young females from impending ruin. Many members of the society itself, look to it as the guardian of their phanage. Among other cases related to us, was that of a lovely girl of fifteen, who was bartered away to a planter by her mother, a dissolute woman. The planter was to give her a quantity of cloth to the value of £80 currency, and two young slaves; he was also to give the girl's mother, for her interest in the girl, *one gallon of rum!* The night was appointed, and a plan was waiting to take away the victim, when a male friend was made acquainted with the plot, and in time to save the girl by removing her to her own house. The mother was infuriated, and endeavored to get her back, but the girl had occasionally attended a Sabbath school, where she imbibed principles which forbade her to yield to her mother for such an unhallowed purpose. She was taken before a magistrate, and sentenced herself to a milliner for two years. The mother made an attempt to regain her, and was assisted by some whites with money to commence a suit for that purpose. The lady who ended her was accordingly prosecuted, and the whole case became notorious. The prosecutors were foiled. At the close of her apprenticeship, the young woman was married to a highly respectable colored gentleman, now resident in St. John's. The notoriety which was given to the case had a happy effect. It brought the subject and its object more fully before the public, and the contributions for its support greatly increased. Those for whose benefit the asylum

was opened, heard of it, and came begging to be received.

This society is a signal evidence that the colored people neither lack the ability to devise, nor the hearts to cherish, nor the zeal to execute plans of enlarged benevolence and mercy.

The Juvenile Association, too, of which we gave some account in describing its anniversary, originated with the colored people, and furnishes additional evidence of the talents and charities of that class of the community. Besides the societies already enumerated, there are two associations connected with the Established Church, called the "Society for the Promotion of Christian Knowledge," and the "Branch Association of the Society for Advancing the Christian Faith in the British West Indies, &c." These societies are also designed chiefly for the benefit of the negro population.

EDUCATION.

Our inquiries under this head were directed to three principal points—first, The extent to which education prevailed previous to emancipation; second, The improvements introduced since; and third, The comparative capacity of negroes for receiving instruction.

Being providentially in the island at the season of the year when all the schools have their annual examinations, we enjoyed the most favorable opportunities for procuring intelligence on the subject of education. From various quarters we received invitations to attend school examinations. We visited the schools at Parham, Willoughby Bay, Newfield, Cedar Hall, Grace Bay, Fitch's Creek, and others: besides visiting the parochial school, the rectory school, the Moravian and Wesleyan schools, in St. John's. All the schools, save those in St. John's, were almost exclusively composed of emancipated children from the estates.

VISIT TO THE PAROCHIAL SCHOOL.

At the invitation of the Governor, we accompanied him to the annual examination of the parochial school, in St. John's, under the superintendence of the Episcopal church. It has increased greatly, both in scholars and efficiency, since emancipation, and contributions are made to its support by the parents whose children receive its benefits. We found one hundred and fifty children, of both sexes, assembled in the society's rooms. There was every color present, from the deepest hue of the Ethiopian, to the faintest shadowing of brown.

The boys constituting the first class, to the number of fifty, were called up. They read with much fluency and distinctness, equalling white boys of the same age anywhere. After reading, various questions were put to them by the Archdeacon, which they answered with promptness and accuracy. Words were promiscuously selected from the chapter they had read, and every one was promptly spelled. The catechism was the next exercise, and they manifested a thorough acquaintance with its contents.

Our attention was particularly called to the examination in arithmetic. Many of the children solved questions readily in the compound rules, and several of them in Practice, giving the different parts of the pound, shilling, and penny, used in that rule, and all the whys and wherefores of the thing, with great promptness. One lad, only ten years of age, whose attendance had been very irregular on account of being employed in learning a trade, performed intricate examples in Prac-

tice, with a facility worthy the counting-house desk. We put several inquiries on different parts of the process, in order to test their real knowledge, to which we always received clear answers.

The girls were then examined in the same studies and exercises, except arithmetic, and displayed the same gratifying proficiency. They also presented specimens of needlework and straw-braiding, which the ladies, on whose better judgment we depend, pronounced very creditable. We noticed several girls much older than the others, who had made much less advance in their studies, and on inquiry learned, that they had been members of the school but a short time, having formerly been employed to wield the heavy hoe in the cane field. The parents are very desirous to give their children education, and make many sacrifices for that purpose. Many who are field-laborers in the country, receiving their shilling a day, have sent their children to reside with some relations or friends in town, for the purpose of giving them the benefits of this school. Several such children were pointed out to us. The increase of female scholars during the first year of emancipation, was in this school alone, about eighty.

For our gratification, the Governor requested that all the children emancipated on the *first of August*, might be called up and placed on our side of the room. Nearly one hundred children, of both sexes, who two years ago were *slaves*, now stood up before us *FREE*. We noticed one little girl among the rest, about ten years old, who bore not the least tinge of color. Her hair was straight and light, and her face had that mingling of vermilion and white, which Americans seem to consider, not only the nonpareil standard of beauty, but the immaculate test of human rights. At her side was another with the deepest hue of the native African. There were high emotions on the countenances of those redeemed ones, when we spoke to them of emancipation. The undying principle of freedom living and burning in the soul of the most degraded slave, like lamps amid the darkness of eastern sepulchres, was kindling up brilliantly within them, young as they were, and flashing in smiles upon their ebony faces.

The Governor made a few remarks, in which he gave some good advice, and expressed himself highly pleased with the appearance and proficiency of the school.

His excellency remarked to us in a tone of pleasantry, "You see, gentlemen, these children have *souls*."

During the progress of the examination, he said to us, "You perceive that it is our policy to give these children every chance to make *men* of themselves. We look upon them as our *future citizens*." He had no doubt that the rising generation would assume a position in society above the contempt or opposition of the whites.

INFANT SCHOOLS IN THE COUNTRY.

We had the pleasure of attending one of the infant schools in the vicinity of Parham, on the east side of the island. Having been invited by a planter, who kindly sent his horse and carriage for our conveyance, to call and take breakfast with him on our way, we drove out early in the morning.

While we were walking about the estate, our attention was arrested by distant singing. As we cast our eyes up a road crossing the estate, we discovered a party of children! They were about twenty in number, and were marching hand in

hand to the music of their infant voices. They were children from a neighboring estate, on the way to the examination at Parham, and were singing the hymns which they had learned at school. All had their Testaments in their hands and seemed right merry-hearted.

We were received at the gate of the chapel the Wesleyan missionary located in this district, highly respectable and intelligent colored man who was ten years since a *slave*. He gave us a cordial welcome, and conducted us to the chapel where we found the children, to the number of five hundred, assembled, and the examination already commenced. There were six schools present, representing about twenty estates, and arranged under their respective teachers. The ages of pupils were from three to ten or twelve. They were all, with the exception of two or three, children of emancipated slaves.

They came up by classes to the superintendent's desk, where they read and were examined. They read correctly; some of them too, who had been in school only a few months, in any portion of the New Testament selected for them. By request of the superintendent, we put several inquiries to them, which they answered in a way which showed that they *thought*. They manifested an acquaintance with the Bible and the use of language which was truly surprising. It was delightful to see so many tiny beings stand around you, dressed in their tidy gowns and frocks, with their bright morning faces, and read with the self-composure of manhood, any passage chosen for them. They all, large and small, bore in their hands the chains of their freedom, the book by the influence of which they received all the privileges they were enjoying. On the cover of each was stamped large capitals—"PRESENTED BY THE BRITISH AND FOREIGN BIBLE SOCIETY, IN COMMEMORATION OF THE FIRST OF AUGUST, 1834."

At the close of the examination, the reward, consisting of books, work-bags, &c. &c., which was sent by a society of females in England, were distributed. It was impossible to repress the effervescence of the little expectants. As a little of four years old came up for her reward, the superintendent said to her—"Well, little Becky, what do you want?" "Me wants a bag," said Becky, "and me wants a pin-cushion, and me wants a little book." Becky's desires were large, but being a good girl, she was gratified. Occasionally the girls were left to choose between a book and a work-bag, and although the bag might be gaudy and tempting, they invariably took the book.

The teachers were all but one blacks, and were formerly slaves. They are very devoted and faithful, but are ill-qualified for their duties, having obtained all the learning they possess in Sabbath school. They are all pious, and exert a happy influence on the morals of their pupils.

The number of scholars has very greatly increased since emancipation, and their morals have essentially improved. Instances of falsehood and theft, which at first were fearfully frequent and bold, have much lessened. They begin to have regard for *character*. Their sense of right and wrong is enlightened, and their power of resisting temptation, and adhering to right, manifestly increased.

On the whole, we know not where we have looked on a more delightful scene. To stand in front of the pulpit and look around on a multitude of negro children, gathered from the sordid huts into which slavery had carried ignorance and m

—to see them coming up, with their teachers the same proscribed hue, to hear them read the bible, answer with readiness the questions of their superintendent, and lift up together their songs of praise, and then to remember that two years ago these four hundred children were slaves, and all more to remember that in our own country, notwithstanding its republicanism and Christian institutions, there are thousands of just such children under the yoke and scourge, in utter heathenism, victims of tyrannic law or of more tyrannic public opinion—caused the heart to swell with emotions unutterable. There were as many intelligent countenances, and as much activity and lightness, as we ever saw among an equal number of children anywhere. The correctness of their reading, the pertinence of their replies, the general proofs of talent which they showed through all the exercises, evinced that they are not inferior to the children of their white oppressors. After singing a hymn they all kneeled down, and the school closed with a prayer and benediction. They continued singing as they retired from the house, and long after they had parted on their different ways home, their voices swelled on the breeze at a distance as the little parties from the estates chanted on their way the songs of the school room.

WILLOUGHBY BAY EXAMINATION.

When we entered the school house at Willoughby Bay, which is capable of containing a thousand persons, a low murmur, like the notes of preparation, ran over the multitude. One school came after we arrived, marching in regular file, with their teacher, a negro man, at their head, and their standard bearer following; next, a sable girl with a box of Testaments on her head. The whole number of children was three hundred and fifty. The male division was first called out, and marched several times around the room, singing and doing a regular step. After several rounds, they came to a halt, filing off and forming into six rows four rows deep—in quarter-circle shape. The music still continuing, the girls sallied forth, and through the same evolutions, and finally lined up in rows corresponding with those of the boys, so as to compose with the latter a semicircle. The schools were successively examined in spelling, reading, writing, cyphering, &c., after the manner already detailed. In most respects they showed equal proficiency with the children of the same name; and in reading the Testament, their accuracy was even greater. In looking over the files, several “incendiary” copies caught our eyes. One was, “*Masters, give unto your servants that which is just and equal.*” Another, “*I neglect the cause of my servant, what shall I say when I appear before my Master!*” A few days ago, had children been permitted to write at one such copy as the above would have excited the school, and perchance sent the teacher to prison for sedition. But now, thanks to God! the children of Antigua are taught liberty from the Bibles, from their song books, and from their books too; they read of liberty, they sing of it, they write of it; they chant to liberty in their school rooms, and they resume the strains on their outward way, till every rustling lime-grove, waving cane-field, is alive with their notes, every hillock and dell rings with “free” echoes. The girls, in their turn, pressed around us with the warmest eagerness to display their little pieces

of needle-work. Some had samplers marked with letters and devices in vari-colored silk. Others showed specimens of stitching; while the little ones held up their rude attempts at hemming handkerchiefs, aprons, and so on.

During the exercises we spoke to several elderly women, who were present to witness the scene. They were laborers on the estates, but having children in the school, they had put on their Sunday dresses, and “come to see.” We spoke to one, of the privileges which the children were enjoying, since freedom. Her eyes filled, and she exclaimed, “Yes, massa, we do tank de good Lord for bring de free—never can be too thankful.” She said she had seven children present, and it made her feel happy to know that they were learning to read. Another woman said, when she heard the children reading so finely, she wanted to “take de word’s out of da mouts and put em in her own.” In the morning, when she first entered the school house, she felt quite sick, but all the pleasant things she saw and heard, had made her well, and she added, “I tell you, me massa, it do my old heart good to come here.” Another aged woman, who had grand-children in the school, said, when she saw what advantages the children enjoyed, she almost cried to think she was not a child too. Besides these there were a number of adult men and women, whom curiosity or parental solicitude had brought together, and they were thronging about the windows and doors witnessing the various exercises with the deepest interest. Among the rest was one old patriarch, who, anxious to bear some part however humble in the exercises of the occasion, walked to and fro among the children, with a six feet pole in his hand, to keep order.

These schools, and those examined at Parham, are under the general supervision of Mr. Charles Thwaites, an indefatigable and long tried friend of the negroes.

We here insert a valuable communication which we received from Mr. T. in reply to several queries addressed to him. It will give further information relative to the schools.

Mr. Charles Thwaites’ Replies to Queries on Education in Antigua.

1. What has been your business for some years past in Antigua?

A superintendent of schools, and catechist to the negroes.

2. How long have you been engaged in this business?

Twenty-four years. The first four years engaged gratuitously, ten years employed by the Church Missionary Society, and since, by the Wesleyan Missionary Society.

3. How many schools have you under your charge?

Sunday schools, (including all belonging to the Wesleyan Missionary Society,) eight, with 1850 scholars; day schools, seventeen with 1250 scholars; night schools on twenty-six estates, 396 scholars. The total number of scholars under instruction is about 3500.

4. Are the scholars principally the children who were emancipated in August, 1834?

Yes, except the children in St. John’s, most of whom were free before.

5. Are the teachers negroes, colored, or white? One white, four colored, and sixteen black.*

* This number includes only salaried teachers, and not the gratuitous.

6. How many of the teachers were slaves prior to the first of August, 1834?

Thirteen.

7. What were their opportunities for learning?

The Sunday and night schools; and they have much improved themselves since they have been in their present employment.

8. What are their qualifications for teaching, as to education, religion, zeal, perseverance, &c.?

The white and two of the colored teachers, I presume, are well calculated, in ail respects, to carry on a school in the ablest manner. The others are deficient in education, but are zealous, and very persevering.

9. What are the wages of these teachers?

The teachers' pay is, some four, and some three dollars per month. This sum is far too small, and would be greater if the funds were sufficient.

10. How and by whom are the expenses of superintendent, teachers, and schools defrayed?

The superintendent's salary, &c., is paid by the Wesleyan Missionary Society. The expenses of teachers and schools are defrayed by charitable societies and friends in England, particularly the Negro Education Society, which grants 50*l.* sterling per annum towards this object, and pays the rent of the Church Missionary Society's premises in Willoughby Bay for use of the schools. About 46*l.* sterling per annum is also raised from the children; each child taught writing and needle-work, pays 1*½d.* sterling per week.

11. Is it your opinion that the negro children are as ready to receive instruction as white children?

Yes, perfectly so.

12. Do parents manifest interest in the education of their children?

They do. Some of the parents are, however, still very ignorant, and are not aware how much their children lose by irregular attendance at the schools.

13. Have there been many instances of *theft* among the scholars?

Not more than among any other class of children.

RESULTS.

Besides an attendance upon the various schools, we procured specific information from teachers, missionaries, planters, and others, with regard to the past and present state of education, and the weight of testimony was to the following effect:

First, That education was by no means extensive previous to emancipation. The testimony of one planter was, that not a *tenth part* of the present adult population knew the letters of the alphabet. Other planters, and some missionaries, thought the proportion might be somewhat larger; but all agreed that it was very small. The testimony of the venerable Mr. Newby, the oldest Moravian missionary in the island, was, that such was the opposition among the planters, it was impossible to teach the slaves, excepting by night, secretly. Mr. Thwaites informed us that the children were not allowed to attend day school after they were six years old. All the instruction they obtained after that age, was got at night—a very unsuitable time to study, for those who worked all day under an exhausting sun. It is manifest that the instruction received under six years of age, would soon be effaced by the incessant toil of subsequent life. The account given in a former connection of the adult school under the

charge of Mr. Morrish, at Newfield, shows more clearly the past inattention to education. And yet Mr. M. stated that his school was a *fair specimen of the intelligence of the negroes generally*. One more evidence in point is the acknowledged ignorance of Mr. Thwaites' teachers. After searching through the whole freed population for a dozen suitable teachers of children, Mr. T. could not find even that number who could *read well*. Many children in the schools of six years old read better than their teachers.

We must not be understood to intimate that up to the period of the Emancipation, the planters utterly prohibited the education of their slaves. Public sentiment had undergone some change previous to that event. When the public opinion of England began to be awakened against slavery, the planters were induced, for peace sake, to *tolerate* education to some extent; though they cannot be said to have *encouraged* it until after Emancipation. This is the substance of the statement made to us. Hence it appears that when the active opposition of the planters to education ceased, it was succeeded by a general indifference, but little less discouraging. We of course speak of the planters as a body; there were some honorable exceptions.

Second, Education has become very extensive since emancipation. There are probably not less than *six thousand* children who now enjoy daily instruction. These are of all ages under twelve. All classes feel an interest in *knowledge*. While the schools previously established are flourishing in newness of life, additional ones are springing up in every quarter. Sabbath schools, adult and infant schools, day and evening schools, are all crowded. A teacher in a Sabbath school in St. John's informed us, that the increase in the school immediately after emancipation was so sudden and great, that he could compare it to nothing but the rising of the mercury, when the thermometer is removed *out of the shade into the sun*.

We learned that the Bible was the principal book taught in all the schools throughout the island. As soon as the children have learned to read, the Bible is put into their hands. They not only read it, but commit to memory portions of it every day;—the first lesson in the morning is an examination on some passage of scripture. We have never seen, even among Sabbath-school children, a better acquaintance with the characters and events recorded in the Old and New Testaments, than among the negro children in Antigua. Those passages which inculcate *obedience to law* are strongly enforced; and the prohibitions against stealing, lying, cheating, idleness, &c., are reiterated day and night.

Great attention is paid to *singing* in all the schools.

The songs which they usually sung, embraced such topics as Love to God—the presence of God—obedience to parents—friendship for brothers and sisters and schoolmates—love of school—the sinfulness of sloth, of lying, and of stealing. We quote the following hymn as a specimen of the subjects which are introduced into their songs: often were we greeted with this sweet hymn, while visiting the different schools throughout the island.

BROTHERLY LOVE.

CHORUS.

We're all brothers, sisters, brothers,
We're sisters and brothers,

And heaven is our home.
We're all brothers, sisters, brothers,
We're sisters and brothers,
And heaven is our home.

The God of heaven is pleased to see
That little children all agree;
And will not slight the praise they bring,
When loving children join to sing:
We're all brothers, sisters, brothers, &c.

For love and kindness please him more
Than if we gave him all our store;
And children here, who dwell in love,
Are like his happy ones above.
We're all brothers, sisters, brothers, &c.

The gentle child that tries to please,
That hates to quarrel, fret, and tease,
And would not say an angry word—
That child is pleasing to the Lord.
We're all brothers, sisters, brothers, &c.

O God! forgive, whenever we
Forget thy will, and disagree;
And grant that each of us may find
The sweet delight of being kind.
We're all brothers, sisters, brothers, &c.

We were convinced that the negroes were as capable of receiving instruction as any people in the world. The testimony of teachers, missionaries, clergymen, and planters, was uniform on this point.

Said one planter of age and long experience on the island, "The negroes are as capable of culture as any people on earth. *Color makes no difference in minds.* It is slavery alone that has degraded the negro."

Another planter, by way of replying to our inquiry on this subject, sent for a negro child of five years, who read with great fluency in any part of the Testament to which we turned her. Now," said the gentleman, "I should be ashamed to let you hear my own son, of the same age as that little girl, read after her." We put the following questions to the Wesleyan missionaries: "Are the negroes as *apt to learn*, as other people in similar circumstances?" Their written reply was this: "We think they are; the same diversified qualities of intellect appear among them, as among other people." We put the same question to the Moravian missionaries, to the clergymen, and to the teachers of each denomination, some of whom, having taught schools in the island, were well qualified to judge between the European children and the negro children; and we uniformly received substantially the same answer. Each, however, was the air of surprise with which the question was often received, that it required the courage to repeat it. Sometimes it excited a smile, as though we could not be serious in the inquiry. And indeed we seldom got a direct and explicit answer, without previously stating by way of explanation that we had no doubts of our own, but wished to remove those extensively entertained among our countrymen. After all, we were scarcely credited in Antigua. Such cases as the following were common in every school: Children of four and five years old reading the Bible; children beginning in their A, B, C's, and learning to read in four months; children of five and six, answering a variety of questions on the historical parts of the Old Testament; children a little older, displaying fine specimens of manship, performing sums in the compound rules, and running over the multiplication table, and the pound, shilling, and pence table, without mistake.

We were grieved to find that most of the

teachers employed in the instruction of the children, were exceedingly unfit for the work. They are very ignorant themselves, and have but little skill in the management of children. This however is a necessary evil. The emancipated negroes feel a great anxiety for the education of their children. They encourage them to go to school, and they labor to support them, while they have strong temptation to detain them at home to work. They also pay a small sum every week for the maintenance of the schools.

In conclusion, we would observe, that one of the prominent features of *regenerated* Antigua, is its *education*. An intelligent religion, and a religious education, are the twin glories of this emancipated colony. It is comment enough upon the difference between slavery and freedom, that the same agents which are deprecated as the destroyers of the one, are cherished as the defenders of the other.

Before entering upon a detail of the testimony which bears more directly upon slavery in America, we deem it proper to consider the inquiry,

"What is the amount of freedom in Antigua, as regulated by law?"

1st. The people are entirely free from the whip, and from all compulsory control of the master:

2d. They can change employers whenever they become dissatisfied with their situation, by previously giving a month's notice.

3d. They have the right of trial by jury in all cases of a serious nature, while for small offences, the magistrate's court is open. They may have legal redress for any wrong or violence inflicted by their employers.

4th. Parents have the entire control of their children. The planter cannot in any way interfere with them. The parents have the whole charge of their support.

5th. By an express provision of the legislature, it was made obligatory upon every planter to support all the superannuated, infirm, or diseased on the estate, *who were such at the time of emancipation*. Those who have become so since 1834, fall upon the hands of their relatives for maintenance.

6th. The amount of wages is not determined by law. By a general understanding among the planters, the rate is at present fixed at a shilling per day, or a little more than fifty cents per week, counting five working days. This matter is wisely left to be regulated by the character of the seasons, and the mutual agreement of the parties concerned. As the island is suffering rather from a paucity of laborers, than otherwise, labor must in good seasons command good wages. The present rate of wages is extremely low, though it is made barely tolerable by the additional perquisites which the people enjoy. They have their houses rent free, and in connection with them small premises forty feet square, suitable for gardens, and for raising poultry, and pigs, &c.; for which they always find a ready market. Moreover, they are burthened with no taxes whatever; and added to this, they are supplied with medical attendance at the expense of the estates.

7th. The master is authorized in case of neglect of work, or turning out late in the morning, or entire absence from labor, to reduce the wages, or withhold them for a time, not exceeding a week.

8th. The agricultural laborers may leave the field whenever they choose, (provided they give a month's previous notice,) and engage in any

other business; or they may purchase land and become cultivators themselves, though in either case they are of course liable to forfeit their houses on the estates.

9th. They may leave the island, if they choose, and seek their fortunes in any other part of the world, by making provision for their near relatives left behind. This privilege has been lately tested by the emigration of some of the negroes to Demerara. The authorities of the island became alarmed lest they should lose too many of the laboring population, and the question was under discussion, at the time we were in Antigua, whether it would not be lawful to prohibit the emigration. It was settled, however, that such a measure would be illegal, and the planters were left to the alternative of either being abandoned by their negroes, or of securing their continuance by adding to their comforts and treating them kindly.

10. The right of suffrage and eligibility to office are subject to no restrictions, save the single one of property, which is the same with all colors. The property qualification, however, is so great, as effectually to exclude the whole agricultural negro population for many years.

11th. *The main constabulary force is composed of emancipated negroes, living on the estates.* One or two trust-worthy men on each estate are empowered with the authority of constables in relation to the people on the same estate, and much reliance is placed upon these men, to preserve order and to bring offenders to trial.

12th. A body of police has been established, whose duty it is to arrest all disorderly or riotous persons, to repair to the estates in case of trouble, and co-operate with the constables, in arraigning all persons charged with the violation of law.

13th. The punishment for slight offences, such as stealing sugar-canes from the field, is confinement in the house of correction, or being sentenced to the tread-mill, for any period from three days to three months. The punishment for burglary, and other high offences, is solitary confinement in chains, or transportation for life to Botany Bay.

Such are the main features in the statutes, regulating the freedom of the emancipated population of Antigua. It will be seen that there is no enactment which materially modifies, or unduly restrains, the liberty of the subject. There are no secret reservations or postscript provisos, which nullify the boon of freedom. Not only is slavery utterly abolished, but all its appendages are scattered to the winds; and a system of impartial laws secures justice to all, of every color and condition.

The measure of success which has crowned the experiment of emancipation in Antigua—an experiment tried under so many adverse circumstances, and with comparatively few local advantages—is highly encouraging to slaveholders in our country. It must be evident that the balance of advantages between the situation of Antigua and that of the South, *is decidedly in favor of the latter.* The South has her resident proprietors, her resources of wealth, talent, and enterprise, and her preponderance of white population; she also enjoys a regularity of seasons, but rarely disturbed by desolating droughts, a bracing climate, which imparts energy and activity to her laboring population, and comparatively numerous wants to stimulate and press the laborer up to the

working mark; she has close by her side the example of a free country, whose superior progress in internal improvements, wealth, the arts and sciences, morals and religion, all ocular demonstration to her of her own wretched policy and a moving appeal in favor of abolition; and above all, she has the opportunity of choosing her own mode, and of ensuring all the blessings of *voluntary and peaceable manumission*, while the energies, the resources, the sympathies, and the prayers of the North, stand pledged to her assistance.

CHAPTER III.

FACTS AND TESTIMONY.

We have reserved the mass of facts and testimony, bearing immediately upon slavery in America, in order that we might present them together in a condensed form, under distinct heads. These heads, it will be perceived, consist chiefly of propositions which are warmly contested in our country. Will the reader examine these principles in the light of facts? Will the candid of our countrymen—whatever opinions they may hitherto have entertained on this subject—hear the concurrent testimony of numerous planters, legislators, lawyers, physicians, and merchants, who have until three years past been wedded to slavery by birth, education, prejudice, associations, and supposed interest, but who have since been divorced from all connection with the system?

In most cases we shall give the names, the stations, and business of our witnesses; in a few instances, in which we were requested to withhold the name, we shall state such circumstances as will serve to show the standing and competence of the individuals. If the reader should find in what follows, very little testimony unfavorable to emancipation, he may know the reason to be, that little was to be gleaned from any part of Antigua. Indeed, we may say that, with very few exceptions, the sentiments here recorded as coming from individuals, are really the sentiments of the whole community. There is no such thing known in Antigua as an *opposing, disaffected party*. So complete and thorough has been the change in public opinion, that it would be now *disreputable* to speak against emancipation.

FIRST PROPOSITION.—The transition from slavery to freedom is represented as a great revolution, by which a prodigious change was effected in the *condition of the negroes.*

In conversation with us, the planters often spoke of the greatness and suddenness of the change. Said Mr. Barnard, of Green Castle estate, "The transition from slavery to freedom, was like passing suddenly out of a dark dungeon into the light of the sun."

R. B. Eldridge, Esq., a member of the assembly remarked, that, "There never had been in the history of the world so great and instantaneous a change in the condition of so large a body of people."

The Honorable Nicholas Nugent, speaker of the house of assembly, and proprietor, said, "There never was so sudden a transition from one state to another, by so large a body of people. When the clock began to strike the hour of twelve on the last night of July, 1834, the negroes of Antigua were *slaves*—when it ceased they were *freemen*! It was a stupendous change," he said "and it was one of the sublimest spectacles ever witnessed, to see the subjects of the change on

aged at the very moment it occurred, in worshipping God."

These, and very many similar ones, were the spontaneous expressions of men *who had long contended against the change* of which they spoke.

It is exceedingly difficult to make slaveholders see that there is any material difference between slavery and freedom; but when they have once denounced slavery, they *will magnify this distinction* more than any other class of men.

SECOND PROPOSITION.—Emancipation in Antigua was the result of political and pecuniary considerations merely.

Abolition was seen to be inevitable, and there were but two courses left to the colonists—to adopt the apprenticeship system, or immediate emancipation. Motives of convenience led them to choose the latter. Considerations of general philanthropy, of human rights, and of the sinfulness of slavery, were scarcely so much as thought of.

Some time previous to the abolition of slavery, a meeting of the influential men of the island was called in St. John's, to memorialize parliament against the measure of abolition. When the meeting convened, the Hon. Samuel O. Baijer, who had been the champion of the opposition, was called upon to propose a plan of procedure. To the consternation of the pro-slavery meeting, their leader arose and spoke to the following effect:—"Gentlemen, my previous sentiments on this subject are well known to you all; be not surprised to learn that they have undergone an entire change. I have not altered my views without mature deliberation. I have been making calculations with regard to the probable results of emancipation, and *have ascertained beyond a doubt, that I can cultivate my estate at least one third cheaper by free labor than by slave labor.*" After Mr. B. had finished his remarks, Mr. S. Shands, member of assembly, and a wealthy proprietor, observed that he entertained precisely the same views with those just expressed; but he thought that the honorable gentleman had been unwise in uttering them in so public a manner; "for," said he, "should these sentiments reach the ear of parliament, as coming from us, *it might induce them to withhold the compensation.*"

Col. Edwards, member of the assembly, then rose and said, that he had long been opposed to slavery, but he had not *dared to avow his sentiments.*

As might be supposed, the meeting adjourned without effecting the object for which it was convened.

When the question came before the colonial assembly, similar discussions ensued, and finally the bill for immediate emancipation passed both bodies *unanimously.* It was an evidence of the spirit of selfish expediency, which prompted the whole procedure, that they clogged the emancipation bill with the proviso that a certain governmental tax on exports, called the four and a half per cent. tax,* should be repealed. Thus clogged,

* We subjoin the following brief history of the four and a half per cent. tax, which we procured from the speaker of the assembly. In the reign of Charles II., Antigua was conquered by the French, and the inhabitants were forced to swear allegiance to the French government. In a very short time the French were driven off the island, and the English again took possession of it. It was then declared, by order of the king, that as the people had, by swearing allegiance to another government, forfeited the protection of the British government, and all title to their lands, they should not again receive either, except on condition of paying to the king a duty of four and a half per cent. on every article exported from the island—and that they

the bill was sent home for sanction, but it was rejected by parliament, and sent back with instructions, that before it could receive his majesty's seal, it must appear wholly unencumbered with extraneous provisos. This was a great disappointment to the legislature, and it so chagrined them that very many actually withdrew their support from the bill for emancipation, which passed finally in the assembly only by the casting vote of the speaker.

The verbal and written statements of numerous planters also confirm the declaration that emancipation was a measure solely of selfish policy.

Said Mr. Barnard, of Green Castle estate—"Emancipation was preferred to apprenticeship, because it was attended with less trouble, and left the planters independent, instead of being saddled with a legion of stipendiary magistrates."

Said Dr. Daniell, member of the council, and proprietor—"The apprenticeship was rejected by us solely from motives of policy. We did not wish to be annoyed with stipendiary magistrates."

Said Hon. N. Nugent—"We wished to let ourselves down in the easiest manner possible; *therefore* we chose immediate freedom in preference to the apprenticeship."

"Emancipation was preferred to apprenticeship, because of the inevitable and endless perplexities connected with the latter system."—*David Cranstoun, Esq., colonial magistrate and planter.*

"It is not pretended that emancipation was produced by the influence of religious considerations. It was a measure of mere convenience and interest."—*A Moravian Missionary.*

The following testimony is extracted from a letter addressed to us by a highly respectable merchant of St. John's—a gentleman of long experience on the island, and now agent for several estates. "Emancipation was an act of mere policy, adopted as *the safest and most economic measure.*"

Our last item of testimony under this head is from a written statement by the Hon. N. Nugent, speaker of the assembly, at the time of emancipation. His remarks on this subject, although long, we are sure will be read with interest. Alluding to the adoption of immediate emancipation in preference to the apprenticeship, he observes:—

"The reasons and considerations which led to this step were various, of course impressing the minds of different individuals in different degrees. As slave emancipation could not be averted, and must inevitably take place very shortly, it was better to meet the crisis at once, than to have it hanging over our heads for six years, with all its harassing doubts and anxieties; better to give an air of grace to that which would be ultimately unavoidable; the slaves should rather have a motive of gratitude and kind reciprocation, than to feel, on being declared free, that their emancipation could neither be withheld nor retarded by their owners. The projected apprenticeship, while it

were to do *in perpetuity.* To this hard condition they were obliged to submit, and they have groaned under the onerous duty ever since. On every occasion, which offered any hope, they have sought the repeal of the tax, but have uniformly been defeated. When they saw that the abolition question was coming to a crisis, they resolved to make a last effort for the repeal of the four and a half per cent. duty. They therefore adopted immediate emancipation, and then, covered as they were, with the laurels of so magnanimous an act, they presented to parliament their cherished object. The defeat was a humiliating one, and it produced such a reaction in the island, as well nigh led to the rescinding of the abolition bill.

destroyed the means of an instant coercion in a state of involuntary labor, equally withdrew or neutralized all those urgent motives which constrain to industrious exertion in the case of freemen. It abstracted from the master, in a state of things then barely remunerative, one fourth of the time and labor required in cultivation, and gave it to the servant, while it compelled the master to supply the same allowances as before. With many irksome restraints, conditions, and responsibilities imposed on the master, it had no equivalent advantages. There appeared no reason, in short, why general emancipation would not do as well in 1834 as in 1840. Finally, a strong conviction existed that from peculiarity of climate and soil, the physical wants and necessities of the peasantry would compel them to labor for their subsistence, to seek employment and wages from the proprietors of the soil; and if the *transformation* could be safely and quietly brought about, that the *free* system might be cheaper and more profitable than the other."

The general testimony of planters, missionaries, clergymen, merchants, and others, was in confirmation of the same truth.

There is little reason to believe that the views of the colonists on this subject have subsequently undergone much change. We did not hear, excepting occasionally among the missionaries and clergy, the slightest insinuation thrown out that *slavery was sinful*; that the slaves had a right to freedom, or that it would have been wrong to have continued them in bondage. The *politics* of anti-slavery the Antiguans are exceedingly well versed in, but of its *religion*, they seem to feel but little. They seem never to have examined slavery in its moral relations; never to have perceived its monstrous violations of right and its impious trappings upon God and man. The Antigua planters, it would appear, have yet to repent of the sin of slaveholding.

If the results of an emancipation so destitute of *principle*, so purely selfish, could produce such general satisfaction, and be followed by such happy results, it warrants us in anticipating still more decided and unmingled blessings in the train of a voluntary, conscientious, and religious abolition.

THIRD PROPOSITION.—The *event* of emancipation passed *PEACEABLY*. The first of August, 1834, is universally regarded in Antigua, as having presented a most imposing and sublime moral spectacle. It is almost impossible to be in the company of a missionary, a planter, or an emancipated negro, for ten minutes, without hearing some allusion to that occasion. Even at the time of our visit to Antigua, after the lapse of nearly three years, they spoke of the event with an admiration apparently unabated.

For some time previous to the first of August, forebodings of disaster lowered over the island. The day was fixed! Thirty thousand degraded human beings were to be brought forth from the dungeon of slavery and "turned loose on the community!" and this was to be done "in a moment, in the twinkling of an eye."

Gloomy apprehensions were entertained by many of the planters. Some timorous families did not go to bed on the night of the 31st of July; fear drove sleep from their eyes, and they awaited with fluttering pulse the hour of midnight, fearing lest the same bell which sounded the jubilee of the slaves might toll the death knell of the masters.*

* We were informed by a merchant of St. John's, that several American vessels which had lain for weeks in

The more intelligent, who understood the disposition of the negroes, and contemplated the natural tendencies of emancipation, through philosophical principles, and in the light of human nature and history, were free from alarm.

To convey to the reader some idea of the manner in which the great crisis passed, we give the substance of several accounts which were related to us in different parts of the island, by those who witnessed them.

The Wesleyans kept "watch-night" in all their chapels on the night of the 31st July. One of the Wesleyan missionaries gave us an account of the watch meeting at the chapel in St. John's. The spacious house was filled with the candidates for liberty. All was animation and eagerness. A mighty chorus of voices swelled the song of expectation and joy, and as they united in prayer the voice of the leader was drowned in the universal acclamations of thanksgiving and praise and blessing, and honor, and glory, to God, who had come down for their deliverance. In such exercises the evening was spent until the hour of twelve approached. The missionary then proposed that when the clock on the cathedral should begin to strike, the whole congregation should fall upon their knees and receive the boon of freedom in silence. Accordingly, as the loud bell tolled its first note, the immense assembly fell prostrate on their knees. All was silence, save the quivering half-stifed breath of the struggling spirit. The slow notes of the clock fell upon the multitude; peal on peal, peal on peal, rolled over the prostrate throng, in tones of angels' voices, thrilling among the desolate chords and weary heart strings. Scarce had the clock sounded its last note, when the lightning flashed vividly around, and a loud peal of thunder roared along the sky—God's pillar of fire, and trump of jubilee. A moment of profoundest silence passed—then came the *burst*—they broke forth in prayer, they shouted, they sung, "Glory," "alleluia;" they clapped their hands, leaped up, fell down, clasped each other in their free arms, cried, laughed, and went to and fro, tossing upward their unfettered hands; but high above the whole there was a mighty sound which ever and anon swelled up; it was the utterings in broken negro dialect of gratitude to God.

After this gush of excitement had spent itself, and the congregation became calm, the religious exercises were resumed, and the remainder of the night was occupied in singing and prayer, in reading the Bible, and in addresses from the missionaries explaining the nature of the freedom just received, and exhorting the freed people to be industrious, steady, obedient to the laws, and to show themselves in all things worthy of the high boon which God had conferred upon them.

The first of August came on Friday, and a release was proclaimed from all work until the next Monday. The day was chiefly spent by the great mass of the negroes in the churches and chapels. Thither they flocked "as clouds, and as doves to their windows." The clergy and missionaries throughout the island were actively engaged, seizing the opportunity in order to enlighten the people on all the duties and responsibilities of their new relation, and above all, urging them to the attainment of that higher liberty within the harbor, weighed anchor on the 31st of July, and made their escape, through actual fear, that the island would be destroyed on the following day. Ere they set sail they earnestly besought our informant to escape from the island, as he valued his life.

which Christ maketh his children free. In every quarter we were assured that the day was like a Sabbath. Work had ceased; the hum of business was still, and noise and tumult were unheard on the streets. Tranquillity pervaded the towns and country. A Sabbath indeed! when the wicked ceased from troubling, and the weary were at rest, and the slave was free from his master! The planters informed us that they went to the chapels where their own people were assembled, greeted them, shook hands with them, and exchanged the most hearty good wishes.

The churches and chapels were thronged all over the island. At Cedar Hall, a Moravian station, the crowd was so great that the minister was obliged to remove the meeting from the chapel to a neighboring grove.

At Grace Hill, another Moravian station, the negroes went to the Missionary on the day before the first of August, and begged that they might be allowed to have a meeting in the chapel at sunrise. It is the usual practice among the Moravians to hold but one sunrise meeting during the year, and that is on the morning of Easter: but as the people besought very earnestly for this special favor on the Easter morning of their freedom, it was granted to them.

Early in the morning they assembled at the chapel. For some time they sat in perfect silence. The missionary then proposed that they should kneel down and sing. The whole audience fell upon their knees, and sung a hymn commencing with the following verse:

"Now let us praise the Lord,
With body, soul and spirit,
Who doth such wondrous things,
Beyond our sense and merit."

The singing was frequently interrupted with the tears and sobbings of the melted people, until finally it was wholly arrested, and a tumult of emotion overwhelmed the congregation.

During the day, repeated meetings were held. At eleven o'clock, the people assembled in vast numbers. There were at least a *thousand* persons around the chapel, who could not get in. For once the house of God suffered violence, and the violent took it by force. After all the services of the day, the people went again to the missionaries in a body, and petitioned to have a meeting in the evening.

At Grace Bay, the people, all dressed in white, assembled in a spacious court in front of the Moravian chapel. They formed a procession and walked arm in arm into the chapel. Similar scenes occurred at all the chapels and at the churches also. We were told by the missionaries that the dress of the negroes on that occasion was uncommonly simple and modest. There was not the least disposition to gaiety.

We were also informed by planters and missionaries in every part of the island, that there was not a single dance known of, either day or night, nor so much as a fiddle played. There were no riotous assemblies, no drunken carousals. It was not in such channels that the excitement of the emancipated flowed. They were as far from dissipation and debauchery, as they were from violence and carnage. GRATITUDE was the absorbing emotion. From the hill-tops, and the valleys, the cry of a disenthralled people went upward like the sound of many waters, "Glory to God, glory to God."

The testimony of the planters corresponds fully with that of the missionaries.

Said R. B. Eldridge, Esq., after speaking of the number emancipated, "Yet this vast body, (30,000,) *glided* out of slavery into freedom with the utmost tranquillity."

Dr. Daniell observed, that after so prodigious a revolution in the condition of the negroes, he expected that some irregularities would ensue; but he had been entirely disappointed. He also said that he anticipated some relaxation from labor during the week following emancipation. But he found his hands in the field early on Monday morning, and not one missing. The same day he received word from another estate, of which he was proprietor,* that the negroes had to a man refused to go to the field. He immediately rode to the estate and found the people standing with their hoes in their hands doing nothing. He accosted them in a friendly manner: "What does this mean, my fellows, that you are not at work this morning?" They immediately replied, "It's not because we don't want to work, massa, but we wanted to see you first and foremost to *know what the bargain would be.*" As soon as that matter was settled, the whole body of negroes turned out cheerfully, without a moment's cavil.

Mr. Bourne, of Millar's, informed us that the largest gang he had ever seen in the field on his property, turned out the *week after emancipation.*

Said Hon. N. Nugent, "Nothing could surpass the universal propriety of the negroes' conduct on the first of August, 1834! Never was there a more beautiful and interesting spectacle exhibited, than on that occasion."

FOURTH PROPOSITION.—There has been *since* emancipation, not only *no rebellion in fact*, but NO FEAR OF IT in Antigua.

Proof 1st. The militia were not called out during Christmas holidays. *Before* emancipation, martial law invariably prevailed on the holidays, but the very first Christmas after emancipation, the Governor made a proclamation stating that *in consequence of the abolition of slavery* it was no longer necessary to resort to such a precaution. There has not been a parade of soldiery on any subsequent Christmas.†

2d. The uniform declaration of planters and others:

"Previous to emancipation, many persons apprehended violence and bloodshed as the conse-

* It is not unusual in the West Indies for proprietors to commit their own estates into the hands of managers; and be themselves the managers of other men's estates.

† This has been followed by a measure on the part of the Legislature, which is further proof of the same thing. It is "an Act for amending and further continuing the several Acts at present in force for better organizing and ordering the militia."

The preamble reads thus:

"WHEREAS the abolition of slavery in this island renders it expedient to provide against an unnecessary augmentation of the militia, and the existing laws for better organizing and ordering that local force require amendment."

The following military advertisement also shows the increasing confidence which is felt in the freed men:

"RECRUITS WANTED.—The free men of Antigua are now called on to show their gratitude and loyalty to King WILLIAM, for the benefits he has conferred on them and their families, by volunteering their services as soldiers in his First West India Regiment; in doing which they will acquire a still higher rank in society, by being placed on a footing of perfect equality with the other troops in his Majesty's service, and receive the same bounty, pay, clothing, rations and allowances."

None but young men of good character can be received, and all such will meet with every encouragement by applying at St. John's Barracks, to

H. DOWNIE, Capt. 1st W. I. Regt.

September 15th, 1836."

quence of turning the slaves all loose. But when emancipation took place, all these apprehensions vanished. The sense of personal security is universal. We know not of a single instance in which the negroes have exhibited a *vengeful spirit*." *S. Bourne, Esq., of Millar's.*

—*Watkins, Esq., of Donovan's.*

"It has always appeared to me self-evident, that if a man is peaceable while a *slave*, he will be so when a *free man*."

Dr. Ferguson.

"There is no possible danger of personal violence from the slaves; should a foreign power invade our island, I have no doubt that the negroes would, to a man, fight for the planters. I have the utmost confidence in all the people who are under my management; they are my friends, and they consider me their friend."

H. Armstrong, Esq., of Fitch's Creek.

The same gentleman informed us that during slavery, he used frequently to lie sleepless on his bed, thinking about his dangerous situation—a lone white person far away from help, and surrounded by hundreds of savage slaves; and he had spent hours thus, in devising plans of self-defence in case the house should be attacked by the negroes. "If they come," he would say to himself, "and break down the door, and fill my bedroom, what shall I do? It will be useless to fire at them; my only hope is to frighten the superstitious fellows by covering myself with a white sheet, and rushing into the midst of them, crying, 'ghost, ghost.'"

Now Mr. A. sleeps in peace and safety, without conjuring up a ghost to keep guard at his bedside. His bodyguard is a battalion of substantial flesh and blood, made up of those who were once the objects of his nightly terror!

"There has been no instance of personal violence since freedom. Some persons pretended, prior to emancipation, to apprehend disastrous results; but for my part I cannot say that I ever entertained such fears. I could not see any thing which was to instigate negroes to rebellion, *after* they had obtained their liberty. I have not heard of a single case of even *meditated* revenge."

Dr. Daniell, Proprietor,

Member of Council, Attorney of six estates, and Manager of Weatherill's.

"One of the blessings of emancipation has been, that it has banished the *fear* of insurrections, incendiarism, &c."

Mr. Favey, Manager of Lavicount's.

"In my extensive intercourse with the people, as missionary, I have never heard of an instance of violence or revenge on the part of the negroes, even where they had been ill-treated during slavery."

Rev. Mr. Morrish, Moravian Missionary.

"Insurrection or revenge is in no case dreaded, not even by those planters who were most cruel in the time of slavery. My family go to sleep every night with the doors unlocked, and we fear neither violence nor robbery."

Hon. N. Nugent.

Again, in a written communication, the same gentleman remarks:—"There is not the slightest feeling of insecurity—quite the contrary. Property is more secure, *for all idea of insurrection is abolished forever.*"

"We have no cause now to fear insurrections; emancipation has freed us from all danger on this score."

David Cranstoun, Esq.

Extract of a letter from a merchant of St. John's who has resided in Antigua more than thirty years:

"There is no sense of personal danger arising from insurrections or conspiracies among the blacks. Serious apprehensions of this nature were formerly entertained; but they gradually died away *during the first year of freedom.*"

We quote the following from a communication addressed to us by a gentleman of long experience in Antigua—now a merchant in St. John's—*James Scotland, Sen., Esq.*

"Disturbances, insubordinations, and revelry, have greatly decreased since emancipation; and it is a remarkable fact, that on the day of abolition, which was observed with the solemnity and services of the Sabbath, not an instance of common insolence was experienced from any freed man."

"There is no feeling of insecurity. A stronger proof of this cannot be given than the dispensing, within five months after emancipation, with the Christmas guards, which had been regularly and uninterruptedly kept, for nearly one hundred years—during the whole time of slavery."

"The military has never been called out, but on one occasion, since the abolition, and that was when a certain planter, the most violent enemy of freedom, reported to the Governor that there were strong symptoms of insurrection among his negroes. The story was generally laughed at, and the reporter of it was quite ashamed of his weakness and fears."

"My former occupation, as editor of a newspaper, rendered it necessary for me to make incessant inquiries into the conduct as well as the treatment of the emancipated, and I have *never heard of any instance of revenge* for former injuries. The negroes have indeed *quitted* managers who were *harsh or cruel* to them in their bondage, but they removed in a peaceable and orderly manner."

"Our negroes, and I presume other negroes too, are very little less sensible to the force of those motives which lead to the peace, order, and welfare of society, than any other set of people."

"The general conduct of the negroes has been worthy of much praise, especially considering the sudden transition from slavery to unrestricted freedom. Their demeanor is peaceable and orderly." *Ralph Higinbotham, U. S. Consul.*

As we mingled with the missionaries, both in town and country, they all bore witness to the security of their persons and families. They, equally with the planters, were surprised that we should make any inquiries about insurrections. A question on this subject generally excited a smile, a look of astonishment, or some exclamation, such as "*Insurrection!* my dear sirs, we do not think of such a thing;" or, "*Rebellion indeed!* why, what should they rebel for *now*, since they have got their liberty!"

Physicians informed us that they were in the habit of riding into the country at all hours of the night, and though they were constantly passing negroes, both singly and in companies, they never had experienced any rudeness, nor even so much as an insolent word. They could go by night or day, into any part of the island where their pro-

professional duties called them, without the slightest sense of danger.

A residence of nine weeks in the island gave us no small opportunity of testing the reality of its boasted security. The hospitality of planters and missionaries, of which we have recorded so many instances in a previous part of this work, gave us free access to their houses in every part of the island. In many cases we were constrained to spend the night with them, and thus enjoyed, in the intimacies of the domestic circle, and in the unguarded moments of social intercourse, every opportunity of detecting any lurking fears of violence, if such there had been; but we saw no evidence of it, either in the arrangements of the houses or in the conduct of the inmates.*

FIFTH PROPOSITION.—There has been no fear of house breaking, highway robberies, and like misdemeanors, since emancipation. Statements, similar to those adduced under the last head, from planters, and other gentlemen, might be introduced here; but as this proposition is so intimately involved in the foregoing, separate proof is not necessary. The same causes which excite apprehensions of insurrection, produce fears of robberies and other acts of violence; so also the same state of society which establishes security of person, insures the safety of property. Both in town and country we heard gentlemen repeatedly speak of the slight fastenings to their houses. A mere lock, or bolt, was all that secured the outside doors, and they might be burst open with ease, by a single man. In some cases, as has already been intimated, the planters habitually neglect to fasten their doors—so strong is their confidence of safety. We were not a little struck with the remark of a gentleman in St. John's. He said he had long been desirous to remove to England, his native country, and had slavery continued much longer in Antigua, he certainly should have gone; but *now the security of property was so much greater in Antigua than it was in England*, that he thought it doubtful whether he should ever venture to take his family thither.

SIXTH PROPOSITION.—Emancipation is regarded by all classes as a great blessing to the island.

There is not a class, or party, or sect, who do not esteem the abolition of slavery as a *special blessing to them*. The rich, because it relieved them of "property" which was fast becoming a disgrace, as it had always been a vexation and a tax, and because it has emancipated them from the terrors of insurrection, which kept them all their life time subject to bondage. The poor whites—because it lifted from off them the yoke of civil oppression. The free colored population—because it gave the death blow to the prejudice that crushed them, and opened the prospect of social, civil, and political equality with the whites. The *slaves*—because it broke open their dungeon, led them out to liberty, and gave them, in one munificent donation, their wives, their children, their bodies, their souls—every thing!

The following extracts from the journals of the

* In addition to the evidence derived from Antigua, we would mention the following fact:

A planter, who is also an attorney, informed us that on the neighboring little island of Barbuda, (which is leased from the English government by Sir Christopher Codrington,) there are five hundred negroes and only *three white men*. The negroes are entirely free, yet the whites continue to live among them without any fear of having their throats cut. The island is cultivated in sugar.—Barbuda is under the government of Antigua, and accordingly the act of entire emancipation extended to that island.

legislature, show the state of feeling existing shortly after emancipation. The first is dated October 30, 1834:

"The Speaker said, that he looked with exultation at the prospect before us. The hand of the Most High was evidently working for us. Could we regard the universal tranquillity, the respectful demeanor of the lower classes, as less than an interposition of Providence? The agricultural and commercial prosperity of the island were absolutely on the advance; and for his part he would not hesitate to purchase estates to-morrow."

The following remark was made in the course of a speech by a member of the council, November 12, 1834:

"Colonel Brown stated, that since emancipation he had never been without a sufficient number of laborers, and he was certain he could obtain as many more to-morrow as he should wish."

The general confidence in the beneficial results of emancipation, has grown stronger with every succeeding year and month. It has been seen that freedom will bear trial; that it will endure, and continue to bring forth fruits of increasing value.

The Governor informed us that "it was *universally admitted*, that emancipation had been a great blessing to the island."

In a company of proprietors and planters, who met us on a certain occasion, among whom were lawyers, magistrates, and members of the council, and of the assembly, the sentiment was distinctly avowed, that emancipation was highly beneficial to the island, and there was not a dissenting opinion.

"Emancipation is working most admirably, especially for the planters. It is infinitely better policy than slavery or the apprenticeship either."—*Dr. Ferguson*.

"Our planters find that freedom answers a far better purpose than slavery ever did. A gentleman, who is attorney for eight estates, assured me that there was no comparison between the benefits and advantages of the two systems."—*Archdeacon Parry*.

"All the planters in my neighborhood (St. Philip's parish) are highly pleased with the operation of the new system."—*Rev. Mr. Jones, Rector of St. Philip's*.

"I do not know of more than one or two planters in the whole island, who do not consider emancipation as a decided advantage to all parties."—*Dr. Daniell*.

That emancipation should be universally regarded as a blessing, is remarkable, when we consider that combination of untoward circumstances which it has been called to encounter—a combination wholly unprecedented in the history of the island. In 1835, the first year of the new system, the colony was visited by one of the most desolating hurricanes which has occurred for many years. In the same year, cultivation was arrested, and the crops greatly reduced, by drought. About the same time, the yellow fever prevailed with fearful mortality. The next year the drought returned, and brooded in terror from March until January, and from January until June: not only blasting the harvest of '36, but extending its blight over the crops of '37.

Nothing could be better calculated to try the confidence in the new system. Yet we find all classes zealously exonerating emancipation, and in despite of tornado, plague, and wasting, still

affirming the blessings and advantages of freedom!

SEVENTH PROPOSITION.—*Free labor* is decidedly LESS EXPENSIVE than *slave labor*. It costs the planter actually less to pay his free laborers daily wages, than it did to maintain his slaves. It will be observed in the testimony which follows, that there is some difference of opinion as to the *precise amount* of reduction in the expenses, which is owing to the various modes of management on different estates, and more particularly, to the fact that some estates raise all their provisions, while others raise none. But as to the fact itself, there can scarcely be said to be any dispute among the planters. There was one class of planters whose expenses seemed to be somewhat increased, viz. those who raised all their provisions before emancipation, and ceased to raise any *after* that event. But in the opinion of the most intelligent planters, even these did not really sustain any loss, for originally it was bad policy to raise provisions, since it engrossed that labor which would have been more profitably directed to the cultivation of sugar; and hence they would ultimately be gainers by the change.

S. Bourne, Esq. stated that the expenses on Millar's estate, of which he is manager, had diminished about *one third*.

Mr. Barnard, of Green Castle, thought his expenses were about the same that they were formerly.

Mr. Favey, of Lavicount's estate, enumerated, among the advantages of freedom over slavery, "the diminished expense."

Dr. Nugent also stated, that "the expenses of cultivation were greatly diminished."

Mr. Hatley, manager of Fry's estate, said that the expenses on his estate had been greatly reduced since emancipation. He showed us the account of his expenditures for the last year of slavery, and the first full year of freedom, 1835. The expenses during the last year of slavery were 137*l.* 2*s.* 4½*d.*; the expenses for 1835 were 82*l.* 16*s.* 7½*d.*: showing a reduction of more than one third.

D. Cranstoun, Esq., informed us that his weekly expenses during slavery, on the estate which he managed, were, on an average, 45*l.*; the average expenses now do not exceed 20*l.*

Extract of a letter from Hon. N. Nugent:

"The expenses of cultivating sugar estates have in no instance, I believe, been found *greater* than before. As far as my experience goes, they are certainly less, particularly as regards those properties which were overhanded before, when proprietors were compelled to support more dependents than they required. In some cases, the present cost is less by *one third*. I have not time to furnish you with any detailed statements, but the elements of the calculation are simple enough."

It is not difficult to account for the diminution in the cost of cultivation. In the first place, for those estates that bought their provision previous to emancipation, it cost more money to purchase their stores than they now pay out in wages. This was especially true in dry seasons, when home provisions failed, and the island was mainly dependent upon foreign supplies.

But the chief source of the diminution lies in the reduced number of people to be supported by the planter. During slavery, the planter was required by law to maintain *all* the slaves belonging to the estate; the superannuated, the infirm, the pregnant, the nurses, the young children, and the

infants, as well as the working slaves. *Now* it only the latter class, the effective laborers, (with the addition of such as were superannuated or infirm at the period of emancipation,) who are dependent upon the planter. These are generally not more than one half, frequently less than a third, of the whole number of negroes resident on the estate; consequently a very considerable burthen has been removed from the planter.

The reader may form some estimate of the reduced expense to the planter, resulting from these causes combined, by considering the statement made to us by Hon. N. Nugent, and repeatedly by proprietors and managers, that had slavery been in existence during the present drought many of the smaller estates *must have been inevitably ruined*; on account of the high price of imported provisions, (home provisions having fallen short) and the number of slaves to be fed.

EIGHTH PROPOSITION.—The negroes work *more cheerfully*, and *do their work better* than they did during slavery. Wages are found to be an ample substitute for the lash—they never fail to secure the amount of labor desired. This is particularly true where task work is tried, which is done occasionally in cases of a pressing nature when considerable effort is required. We heard of no complaints on the score of idleness, but on the contrary, the negroes were highly commended for the punctuality and cheerfulness with which they performed the work assigned them.

The Governor stated, that "he was assured by planters, from every part of the island, that the negroes were very industriously disposed."

"My people have become much more industrious since they were emancipated. I have been induced to extend the sugar cultivation over a number of acres more than have ever been cultivated before."—*Mr. Watkins, of Donovan's*.

"Fearing the consequences of emancipation, I reduced my cultivation in the year '34; but soon finding that my people would work as well as ever, I brought up the cultivation the next year to the customary extent, and this year ('36) I have added fifteen acres of new land."—*S. Bourne, of Millar's*.

"Throughout the island the estates were never in a more advanced state than they now are. The failure in the crops is not in the slightest degree chargeable to a deficiency of labor. I have frequently adopted the job system for short periods; the results have always been gratifying—the negroes accomplished twice as much as when they worked for daily wages, because they made more money. On some days they would make three shillings—three times the ordinary wages."—*Dr. Daniell*.

"They are as a body *more* industrious than when slaves, for the obvious reason that they are *working for themselves*."—*Ralph Higginbotham, U. S. Consul*.

"I have no hesitation in saying that on my estate cultivation is more forward than ever it has been at the same season. The failure of the crops is not in the least degree the fault of the laborers. They have done well."—*Mr. Favey, of Lavicount's estate*.

"The most general apprehension prior to emancipation was, that the negroes would not work after they were made free—that they would be indolent, buy small parcels of land, and 'squat' on them to the neglect of sugar cultivation. Time, however, has proved that there was no foundation for this apprehension. The estate

were never in better order than they are at present. If you are interrogated on your return home concerning the cultivation of Antigua, you can say that every thing depends upon the weather. If we have sufficient rain, you may be certain that we shall realize abundant crops. If we have no rain, the crops must inevitably fail. But we can always depend upon the laborers. On account of the stimulus to industry which wages afford, there is far less feigned sickness than there was during slavery. When slaves, the negroes were glad to find any excuse for deserting their labor, and they were incessantly feigning sickness. The sick-house was thronged with real and pretended invalids. After '34, it was wholly deserted. The negroes would not go near it; and, in truth, I have lately used it for a stable."—Hon. W. Nugent.

"Though the laborers on both the estates under my management have been considerably reduced since freedom, yet the grounds have never been in a finer state of cultivation, than they are at present. When my work is backward, I give it out in jobs, and it is always done in half the usual time."

"Emancipation has almost wholly put an end to the practice of *skulking*, or pretending to be sick. That was a thing which caused the planter a vast deal of trouble during slavery. Every Monday morning regularly, when I awoke, I found ten or a dozen, or perhaps twenty men and women, standing around my door, waiting for me to make my first appearance, and begging that I would let them off from work that day on account of sickness. It was seldom the case that one fourth of the applicants were really unwell; but every one would maintain that he was very sick, and as it was hard to contend with them about it, they were all sent off to the sick-house. Now this is entirely done away, and my sick-house is converted into a chapel for religious worship."—James Howell, Esq.

"I find my people much more disposed to work than they formerly were. The habit of feigning sickness to get rid of going to the field, is completely broken up. This practice was very common during slavery. It was often amusing to hear their complaints. One would come carrying an arm in one hand, and declaring that it had a mighty pain in it, and he could not use the hoe no way; another would make his appearance with both hands on his breast, and with a rueful look complain of a great pain in the stomach; a third came limping along, with a *dreadful rheumatism* in his knees; and so on for a dozen or more. It was vain to dispute with them, although it was often manifest that nothing earthly was ailing them. They would say, 'Ah! me massa, you no tink how bad me feel—it's *deep in*, massa.' But all this trouble is passed. We have no sick-house now; no feigned sickness, and really much less actual illness than formerly. My people say, '*they have not time to be sick now*.' My cultivation has never been so far advanced at the same season, or in finer order than it is at the present time. I have been encouraged by the increasing industry of my people to bring several additional acres under cultivation."—Mr. Hatley, Fry's estate.

"I get my work done better than formerly, and with incomparably more cheerfulness. My estate was never in a finer state of cultivation than it is now, though I employ fewer laborers than during slavery. I have occasionally used job, or task

work, and with great success. When I give out a job, it is accomplished in about half the time that it would have required by giving the customary wages. The people will do as much in one week at job work, as they will in two, working for a shilling a day. I have known them, when they had a job to do, turn out before three o'clock in the morning, and work by moonlight."

—D. Cranston, Esq.

"My people work very well for the ordinary wages; I have no fault to find with them in this respect."—Manager of Scotland's estate.

Extract from the Superintendent's Report to the Commander in Chief.

SUPERINTENDENT'S OFFICE, June 6th, 1836.

"During the last month I have visited the country in almost every direction, with the express object of paying a strict attention to all branches of agricultural operations at that period progressing.

The result of my observations is decidedly favorable, as regards proprietors and laborers. The manufacture of sugar has advanced as far as the long and continued want of rain will admit; the lands, generally, appear to be in a forward state of preparation for the ensuing crop, and the laborers seem to work with more steadiness and satisfaction to themselves and their employers, than they have manifested for some length of time past, and their work is much more correctly performed.

Complaints are, for the most part, adduced by the employers against the laborers, and principally consist, (as hitherto,) of breaches of contract; but I am happy to observe, that a diminution of dissatisfaction on this head even, has taken place, as will be seen by the accompanying general return of offences reported.

Your honor's most obedient, humble servant,
Richard S. Wickham, Superintendent of police."

NINTH PROPOSITION.—The negroes are *more easily managed* as freemen than they were when slaves.

On this point as well as on every other connected with the system of slavery, public opinion in Antigua has undergone an entire revolution, since 1834. It was then a common maxim that the peculiar characteristics of the negro absolutely required a government of terror and brute force.

The Governor said, "The negroes are as a race remarkable for *docility*; they are very easily controlled by kind influence. It is only necessary to gain their confidence, and you can sway them as you please."

"Before emancipation took place, I dreaded the consequence of abolishing the power of compelling labor, but I have since found by experience that forbearance and kindness are sufficient for all purposes of authority. I have seldom had any trouble in managing my people. They consider me their friend, and the expression of my wish is enough for them. Those planters who have retained their *harsh manner* do not succeed under the new system. The people will not bear it."—Mr. J. Howell.

"I find it remarkably easy to manage my people. I govern them entirely by mildness. In every instance in which managers have persisted in their habits of arbitrary command, they have failed. I have lately been obliged to discharge a manager from one of the estates under my direction, on account of his overbearing disposition. If

I had not dismissed him, the people would have abandoned the estate *en masse*,"—*Dr. Daniell*.

"The management of an estate under the free system is a much lighter business than it used to be. We do not have the trouble to get the people to work, or to keep them in order."—*Mr. Favey*.

"Before the abolition of slavery, I thought it would be utterly impossible to manage my people without tyrannizing over them as usual, and that it would be giving up the reins of government entirely, to abandon the whip; but I am now satisfied that I was mistaken. I have lost all desire to exercise arbitrary power. I have known of several instances in which unpleasant disturbances have been occasioned by managers giving way to their anger, and domineering over the laborers. The people became disobedient and disorderly, and remained so until the estates went into other hands, and a good management immediately restored confidence and peace."—*Mr. Watkins*.

"Among the advantages belonging to the free system, may be enumerated the greater facility in managing estates. We are freed from a world of trouble and perplexity."—*David Cranstoun, Esq.*

"I have no hesitation in saying, that if I have a supply of cash, I can take off any crop it may please God to send. Having already, since emancipation, taken off one fully sixty hogsheads above the average of the last twenty years. I can speak with confidence."—*Letter from S. Bourne, Esq.*

Mr. Bourne stated a fact which illustrates the ease with which the negroes are governed by gentle means. He said that it was a prevailing practice during slavery for the slaves to have a dance soon after they had finished gathering in the crop. At the completion of his crop in '35, the people made arrangements for having the customary dance. They were particularly elated because the crop which they had first taken off was the largest one that had ever been produced by the estate, and it was also the largest crop on the island for that year. With these extraordinary stimulants and excitements, operating in connection with the influence of habit, the people were strongly inclined to have a dance. Mr. B. told them that dancing was a bad practice—and a very childish, barbarous amusement, and he thought it was wholly unbecoming *freemen*. He hoped therefore that they would dispense with it. The negroes could not exactly agree with their manager—and said they did not like to be disappointed in their expected sport. Mr. B. finally proposed to them that he would get the Moravian minister, Rev. Mr. Harvey, to ride out and preach to them on the appointed evening. The people all agreed to this. Accordingly, Mr. Harvey preached, and they said no more about the dance—nor have they ever attempted to get up a dance since.

We had repeated opportunities of witnessing the management of the laborers on the estates, and were always struck with the absence of every thing like coercion.

By the kind invitation of Mr. Bourne, we accompanied him once on a morning circuit around his estate. After riding some distance, we came to the 'great gang' cutting canes. Mr. B. saluted the people in a friendly manner, and they all responded with a hearty 'good mornin, massa.' There were more than fifty persons, male and female, on the spot. The most of them were employed in cutting canes,* which they did with a

heavy knife called a *bill*. Mr. B. beckoned to the superintendent, a black man, to come to him, and gave him some directions for the forenoon's work, and then, after saying a few encouraging words to the people, took us to another part of the estate, remarking as we rode off, "I have entire confidence that those laborers will do their work just as I want to have it done." We next came upon some men, who were hoeing in a field of corn. We found that there had been a slight altercation between two of the men. Peter, who was a foreman, came to Mr. B., and complained that George would not leave the cornfield and go to another kind of work as he had bid him. Mr. B. called George, and asked for an explanation. George had a long story to tell, and he made an earnest defence, accompanied with impassioned gesticulation; but his dialect was of such outlandish description, that we could not understand him. Mr. B. told us that the main ground of his defence was that Peter's direction was *altogether unreasonable*. Peter was then called upon to sustain his complaint; he spoke with equal earnestness and equal unintelligibility. Mr. B. then gave his decision, with great kindness of manner, which quite pacified both parties.

As we rode on, Mr. B. informed us that George was himself the foreman of a small weeding gang, and felt it derogatory to his dignity to be ordered by Peter.

We observed on all the estates which we visited, that the planters, when they wish to influence their people, are in the habit of appealing to them as *freemen*, and that now better things are expected of them. This appeal to their self-respect seldom fails of carrying the point.

It is evident from the foregoing testimony, that if the negroes do not work well on any estate, it is generally speaking the *fault of the manager*. We were informed of many instances in which arbitrary men were discharged from the management of estates, and the result has been the restoration of order and industry among the people.

On this point we quote the testimony of James Scotland, Sen., Esq., an intelligent and aged merchant of St. John's:

"In this colony, the evils and troubles attending emancipation have resulted almost entirely from the perseverance of the planters in their old habits of domination. The planters very frequently, indeed, *in the early stage of freedom*, used their power as employers to the annoyance and injury of their laborers. For the slightest misconduct, and sometimes without any reason whatever, the poor negroes were dragged before the magistrates, (planters or their friends,) and mulcted in their wages, fined otherwise, and committed to jail or the house of correction. And yet those harassed people remained patient, orderly and submissive. *Their treatment now is much improved. The planters have happily discovered, that as long as they kept the cultivators of their lands in agitations and sufferings, their own interests were sacrificed.*"

A few of the lowest joints of the part thus cut off, are then stripped of the leaves, and cut off for *plants*, for the next crop. The stalk is then cut off close to the ground—and it is that which furnishes the juice for sugar. It is from three to twelve feet long, and from one to two inches in diameter, according to the quality of the soil, the seasonableness of the weather, &c. The cutters are followed by *gatherers*, who bind up the plants and stalks, as the cutters cast them behind them, in different bundles. The carts follow in the train, and take up the bundles—carrying the stalks to the mill to be ground, and the plants in another direction.

* The process of cutting canes is this:—The leafy part at top is first cut off down as low as the saccharine matter.

TENTH PROPOSITION.—The negroes are more *trust-worthy, and take a deeper interest in their employers' affairs*, since emancipation.

"My laborers manifest an increasing attachment to the estate. In all their habits they are becoming more settled, and they begin to feel that they have a personal interest in the success of the property on which they live."—*Mr. Favcy.*

"As long as the negroes felt uncertain whether they would remain in one place, or be dismissed and compelled to seek a home elsewhere, they manifested very little concern for the advancement of their employers' interest; but in proportion as they become permanently established on the estate, they seem to identify themselves with its prosperity. The confidence between master and servant is mutually increasing."—*Mr. James Howell.*

The Hon. Mr. Nugent, Dr. Daniell, D. Crantoun, Esq., and other planters, enumerated among the advantages of freedom, the planters being released from the perplexities growing out of want of confidence in the sympathy and honesty of the slaves.

S. Bourne, Esq., of Millar's, remarked as we were going towards his mill and boiling-house, which had been in operation about a week, "I have not been near my works for several days; but I have no fears but that I shall find every thing going on properly."

The planters have been too deeply experienced in the nature of slavery, not to know that mutual jealousy, distrust, and alienation of feeling and interest, are its legitimate offspring; and they have already seen enough of the operation of freedom, to entertain the confident expectation, that fair wages, kind treatment, and comfortable homes, will attach the laborers to the estates, and identify the interests of the employer and the employed.

ELEVENTH PROPOSITION.—The experiment in Antigua proves that emancipated slaves can *appreciate law*. It is a prevailing opinion that those who have long been slaves, cannot at once be safely subjected to the control of law.

It will now be seen how far this theory is supported by facts. Let it be remembered that the negroes of Antigua passed, "by a single jump, from absolute slavery to unqualified freedom."* In proof of *their subordination to law*, we give the testimony of planters, and quote also from the police reports sent in monthly to the Governor, with copies of which we were kindly furnished by order of His Excellency.

"I have found that the negroes are readily controlled by law; more so perhaps than the laboring classes in other countries."—*David Crantoun, Esq.*

"The conduct of the negro population generally, has surpassed all expectation. They are obedient to the hand of legislation, as any people; perhaps more so than some."

Wesleyan Missionary.

Similar sentiments were expressed by the Governor, the Hon. N. Nugent, R. B. Eldridge, Esq., Dr. Ferguson, Dr. Daniell, and James Scotland, Esq., and numerous other planters, managers, &c. This testimony is corroborated by the police reports, exhibiting, as they do, comparatively few crimes, and those for the most part minor ones. We have in our possession the police reports for every month from September, 1835, to

* Dr. Daniell.

January, 1837. We give such specimens as will serve to show the general tenor of the reports.

Police-Office, St. John's, Sept 3, 1835.

"From the information which I have been able to collect by my own personal exertions, and from the reports of the assistant inspectors, at the out stations, I am induced to believe that, in general, a far better feeling and good understanding at present prevails between the laborers and their employers, than hitherto.

"Capital offences have much decreased in number, as well as all minor ones, and the principal crimes lately submitted for the investigation of the magistrates, seem to consist chiefly in trifling offences and breaches of contract.

*Signed, Richard S. Wickham,
Superintendent of Police."*

"To his excellency,

Sir C. I. Murray McGregor, Governor, &c.

St. John's, Antigua, Oct. 2, 1835.

"SIR—The general state of regularity and tranquillity which prevails throughout the island, admits of my making but a concise report to your Excellency, for the last month.

"The autumnal agricultural labors continue to progress favorably, and I have every reason to believe, that the agriculturalists, generally, are far more satisfied with the internal state of the island affairs, than could possibly have been anticipated a short period since.

"From conversations which I have had with several gentlemen of extensive interest and practical experience, united with my own observations, I do not hesitate in making a favorable report of the general easy and quietly progressing state of contentedness, evidently showing itself among the laboring class; and I may add, that with few exceptions, a reciprocity of kind and friendly feeling at present is maintained between the planters and their laborers.

"Although instances do occur of breach of contract, they are not very frequent, and in many cases I have been induced to believe, that the crime has originated more from the want of a proper understanding of the time, intent, and meaning of the contract into which the laborers have entered, than from the actual existence of any dissatisfaction on their part."

Signed, &c.

St. John's, Antigua, Dec. 2d, 1835.

"SIR—I have the honor to report that a continued uninterrupted state of peace and good order has happily prevailed throughout the island, during the last month.

"The calendar of offences for trial at the ensuing sessions, bears little comparison with those of former periods, and I am happy to state, that the crimes generally, are of a trifling nature, and principally petty thefts.

"By a comparison of the two last lists of offences submitted for investigation, it will be found that a decrease has taken place in that for November."

Signed, &c.

St. John's, January 2d, 1836.

"SIR—I have great satisfaction in reporting to your Honor the peaceable termination of the last year, and of the Christmas vacation.

"At this period of the year, which has for ages been celebrated for scenes of gaiety and amusement among the laboring, as well as all other classes of society, and when several successive days of idleness occur, I cannot but congratulate

your Honor, on the quiet demeanor and general good order, which has happily been maintained throughout the island.

"It may not be improper here to remark, that during the holidays, I had only one prisoner committed to my charge, and that even his offence was of a minor nature." *Signed, &c.*

Extract of Report for February, 1836.

"The operation of the late Contract Acts, caused some trifling inconvenience at the commencement, but now that they are clearly understood, even by the young and ignorant, I am of opinion, that the most beneficial effects have resulted from these salutary Acts, equally to master and servant, and that a permanent understanding is fully established.

"A return of crimes reported during the month of January, I beg leave to enclose, and at the same time, to congratulate your Honor on the vast diminution of all minor misdemeanors, and of the continued total absence of capital offences."

*"Superintendent's office,
Antigua, April 4th, 1836."*

"SIR—I am happy to remark, for the information of your Honor, that the Easter holidays have passed off, without the occurrence of any violation of the existing laws sufficiently serious to merit particular observation."* *Signed, &c.*

Extract from the Report for May, 1836.

"It affords me great satisfaction in being able to report that the continued tranquillity prevailing throughout the island, prevents the necessity of my calling the particular attention of your Honor to the existence of any serious or flagrant offence.

"The crop season having far advanced, I have much pleasure in remarking the continued steady and settled disposition, which on most properties appear to be reciprocally established between the proprietors and their agricultural laborers; and I do also venture to offer as my opinion, that a considerable improvement has taken place, in the behavior of domestic, as well as other laborers, not immediately employed in husbandry."

We quote the following table of offences as a specimen of the monthly reports :

Police Office, St. John's, 1836.

RETURN OF OFFENCES REPORTED AT THE POLICE STATIONS FROM 1ST TO 31ST MAY.

NATURE OF OFFENCES.	St. John's.	E. Harbor.	Parham.	Johnston's Point.	Total.	More than last month.	Less than last month.
Assaults.	2	2			4		5
Do. and Batteries. .	2	3	5		10		8
Breach of Contract. .	4	11	59		74		16
Burglaries.	2		3		5	2	
Commitments under Vagrant Act. . . .	4	1			5		10
Do. for Fines. . . .	5				5	2	
Do. under amended Porter's and Jobber's Act. . . .							7
Felonies.	2				2	2	
Injury to property. .	4	9	7		20		5
Larcenies.	4				4	4	
Misdemeanors. . . .	3	12			15	15	
Murders.							
Petty Thefts.		1			1		10
Trespasses.	1	2	2		5		
Riding improperly thro' the streets. .							
Total.	33	41	76		150	25	61

Signed, RICHARD S. WICKHAM,
Superintendent of Police.

* This and the other reports concern, not St. John's merely, but the entire population of the island.

*"Superintendent's office,
Antigua, July 6th, 1836."*

"SIR,—I have the honor to submit for your information, a general return of all offences reported during the last month, by which your Honor will perceive, that no increase of 'breach of contract' has been recorded.

"While I congratulate your Honor on the successful maintenance of general peace, and a reciprocal good feeling among all classes of society, I beg to assure you, that the opinion which I have been able to form in relation to the behavior of the laboring population, differs but little from my late observations.

"At a crisis like this, when all hopes of the ultimate success of so grand and bold an experiment, depends, almost entirely, on a cordial co-operation of the community, I sincerely hope, that no obstacles or interruptions will now present themselves, to disturb that general good understanding so happily established, since the adoption of unrestricted freedom."

*"Superintendent's office,
St. John's, Sept. 4th, 1836."*

"SIR—I have the honor to enclose, for the information of your Excellency, the usual monthly return of offences reported for punishment.

"It affords me very great satisfaction to report, that the internal peace and tranquillity of the island has remained uninterrupted during the last month; the conduct of all classes of the community has been orderly and peaceable, and strictly obedient to the laws of their country.

"The agricultural laborers continue a steady and uniform line of conduct, and with some few exceptions, afford a general satisfaction to their several employers.

"Every friend to this country, and to the liberties of the world, must view with satisfaction the gradual improvement in the character and behavior of this class of the community, under the constant operation of the local enactments.

"The change must naturally be slow, but I feel sure that, in due time, a general amelioration in the habits and industry of the laborers will be sensibly experienced by all grades of society in this island, and will prove the benign effects and propitious results of the co-operated exertions of all, for their general benefit and future advancement.

"Complaints have been made in the public prints of the robberies committed in this town, as well as the neglect of duty of the police force, and as these statements must eventually come under the observation of your Excellency, I deem it my duty to make a few observations on this point.

"The town of St. John's occupies a space of one hundred and sixty acres of land, divided into fourteen main, and nine cross streets, exclusive of lanes and alleys—with a population of about three thousand four hundred persons.

"The numerical strength of the police force in this district, is eleven sergeants and two officers; five of these sergeants are on duty every twenty-four hours. One remains in charge of the premises, arms, and stores; the other four patrol by day and night, and have also to attend to the daily duties of the magistrates, and the eleventh is employed by me (being an old one) in general patrol duties, pointing out nuisances and irregularities.

"One burglary and one felony alone were reported throughout the island population of 37,000 souls in the month of July; and no burglary, and three felonies, were last month reported.

"The cases of robbery complained of, have been effected without any violence or noise, and have principally been by concealment in stores, which, added to the great want of a single lamp, or other light, in any one street at night, must reasonably facilitate the design of the robber, and defy the detection of the most active and vigilant body of police."

Signed, &c.

*Superintendent's office,
Antigua, January 4th, 1837.*

"SIR—It is with feelings of the most lively gratification that I report for your notice the quiet and peaceable termination of Christmas vacation, and the last year, which were concluded without a single serious violation of the governing laws.

"I cannot refrain from cordially congratulating your Excellency on the regular and steady behavior, maintained by all ranks of society, at this particular period of the year.

"Not one species of crime which can be considered of an heinous nature, has yet been discovered; and I proudly venture to declare my opinion, that in no part of his Majesty's dominions, has a population of thirty thousand conducted themselves with more strict propriety, at this annual festivity, or been more peaceably obedient to the laws of their country."

Signed, &c.

In connection with the above quotation from the monthly reports, we present an extract of a letter from the superintendent of the police, addressed to us.

St. John's, 9th February, 1837.

"MY DEAR SIRS—In compliance with your request, I have not any hesitation in affording you any information on the subject of the free system adopted in this island, which my public situation has naturally provided me with.

"The opinion which I have formed has been, and yet remains, in favor of the emancipation; and I feel very confident that the system has and continues to work well, in almost all instances. The laborers have conducted themselves generally in a highly satisfactory manner to all the authorities, and strikingly so when we reflect that the greater portion of the population of the island were at once removed from a state of long existing slavery, to one of unrestricted freedom. Unacquainted as they are with the laws newly enacted for their future government and guidance, and having been led in their ignorance to expect incalculable wonders and benefits arising from freedom, I cannot but reflect with amazement on the peace and good order which have been so fortunately maintained throughout the island population of thirty thousand subjects.

"Some trifling difficulties sprang up on the commencement of the new system among the laborers, but even these, on strict investigation, proved to originate more from *an ignorance of their actual position*, than from any bad feeling, or improper motives, and consequently were of *short duration*. In general the laborers are peaceable, orderly, and civil, not only to those who move in higher spheres of life than themselves, but also to each other.

"The crimes they are generally guilty of, are petty thefts, and other minor offences against the local acts; but crimes of any heinous nature are very rare among them; and I may venture to say, that petty thefts, *breaking sugar-canes to eat*, and offences of the like description, *principally* swell the calendars of our quarterly courts of sessions. *Murder* has been a stranger to this island for many years; no execution has occurred among the island population for a very long period; the only two instances were two *Irish* soldiers.

"The lower class having become more acquainted with their governing laws, have also become infinitely more obedient to them, and I have observed that *particular care is taken among most of them to explain to each other the nature of the laws*, and to point out in their usual style the ill consequences attending any violation of them. *A due fear of, and a prompt obedience to, the authority of the magistrates, is a prominent feature of the lower orders*, and to this I mainly attribute the successful maintenance of rural tranquillity.

"Since emancipation, the agricultural laborer has had to contend with two of the most obstinate droughts experienced for many years in the island, which has decreased the supply of his accustomed vegetables and ground provisions, and consequently subjected him and family to very great privations; but this even, I think, has been submitted to with becoming resignation.

"To judge of the past and present state of society throughout the island, I presume that *the lives and properties of all classes are as secure in this, as in any other portion of his Majesty's dominions*; and I sincerely hope that the future behavior of all, will more clearly manifest the correctness of my views of this highly important subject.

"I remain, dear sirs, yours faithfully,
"RICHARD S. WICKHAM, *Superintendent of police.*"

This testimony is pointed and emphatic; and it comes from one whose *official business it is to know* the things whereof he here affirms. We have presented not merely the opinions of Mr. W., relative to the subordination of the emancipated negroes in Antigua, but likewise the *facts* upon which he founded his opinion.

On a point of such paramount importance we cannot be too explicit. We therefore add the testimony of planters as to the actual state of crime compared with that previous to emancipation.

Said J. Howell, Esq., of T. Jarvis's estate, "I do not think that aggressions on property, and crime in general, have increased since emancipation, but rather decreased. They *appear* to be more frequent, because they are made *more public*. During slavery, all petty thefts, insubordination, insolence, neglect of work, and so forth, were punished summarily on the estate, by order of the manager, and not even so much as the rumor of them ever reached beyond the confines of the property. Now all offences, whether great or trifling, are to be taken cognizance of by the magistrate or jury, and hence they become notorious. Formerly each planter knew only of those crimes which occurred on his own property; now every one knows something about the crimes committed on every other estate, as well as his own."

It will be remembered that Mr. H. is a man of thorough and long experience in the condition of the island, having lived in it since the year 1800, and being most of that time engaged directly in the management of estates.

"Aggression on private property, such as breaking into houses, cutting canes, &c., are decidedly fewer than formerly. It is true that crime is made more public now, than during slavery, when the master was his own magistrate."—*Dr. Daniell.*

"I am of the opinion that crime in the island has diminished rather than increased since the abolition of slavery. There is an *apparent* increase of crime, because every misdemeanor, however petty, floats to the surface."—*Hon. N. Nugent.*

We might multiply testimony on this point; but suffice it to say that, with very few exceptions, the planters, many of whom are also civil magistrates, concur in these two statements; that the amount of crime is actually less than it was during slavery; and that it *appears to be greater* because of the publicity which is necessarily given by legal processes to offences which were formerly punished and forgotten on the spot where they occurred.

Some of the prominent points established by the foregoing evidence are,

1st. That most of the crimes committed are petty misdemeanors such as turning out to work late in the morning, cutting canes to eat, &c. *High penal offences* are exceedingly rare.

2d. That where offences of a serious nature do occur, or any open insubordination takes place, they are founded in ignorance or misapprehension of the law, and are seldom repeated a second time, if the law be properly explained and fully understood.

3d. That the above statements apply to no particular part of the island, where the negroes are peculiarly favored with intelligence and religion, but are made with reference to the island generally. Now it happens that in one quarter of the island the negro population are remarkably ignorant and degraded. We were credibly informed by various missionaries, who had labored in Antigua and in a number of the other English islands, that they had not found in any colony so much debasement among the people, as prevailed in the part of Antigua just alluded to. Yet they testified that the negroes in that quarter were as peaceable, orderly, and obedient to law, as in any other part of the colony. We make this statement here particularly for the purpose of remarking that in the testimony of the planters, and in the police reports, there is not a single allusion to this portion of the island as forming an exception to the prevailing state of order and subordination.

After the foregoing facts and evidences, we ask, what becomes of the dogma, that slaves cannot be immediately placed under the government of *equitable laws* with safety to themselves and the community?

TWELFTH PROPOSITION.—The emancipated negroes have shown *no disposition to roam from place to place*. A tendency to rove about, is thought by many to be a characteristic of the negro; he is not allowed even an ordinary share of local attachment, but must have the chain and staple of slavery to hold him amidst the graves of his fathers and the society of his children. The experiment in Antigua shows that such sentiments are groundless prejudices. There a large body of slaves were "*turned loose*;" they had full liberty to leave their old homes and settle on other properties—or if they preferred a continuous course of roving, they might change employers every six weeks, and pass from one estate to another until they had accomplished the circuit of the island. But what are the facts? "The negroes

are not disposed to leave the estates on which they have formerly lived, unless they are forced away by bad treatment. I have witnessed many facts which illustrate this remark. Not unfrequently one of the laborers will get dissatisfied about something, and in the excitement of the moment will notify me that he intends to leave my employ at the end of a month. But in nine cases out of ten such persons, before the month has expired, beg to be allowed to remain on the estate. The strength of their *local attachment* soon overcomes their resentment, and even drives them to make the most humiliating confessions in order to be restored to the favor of their employer, and thus be permitted to remain in their old homes."—*H. Armstrong, Esq.*

"Nothing but bad treatment on the part of the planters has ever caused the negroes to leave the estates on which they were accustomed to live, and in such cases a *change of management* has almost uniformly been sufficient to induce them to return. We have known several instances of this kind."—*S. Bourne, Esq., of Millar's, and Mr. Watkins, of Donovan's.*

"The negroes are remarkably attached to their homes. In the year 1828, forty-three slaves were sold from the estate under my management, and removed to another estate ten miles distant. After emancipation, the whole of these came back, and plead with me to employ them, that they might live in their former houses."—*James Howell, Esq.*

"Very few of my people have left me. The negroes are peculiar for their attachment to their homes."—*Samuel Barnard, Esq., of Green Castle.*

"Love of home is very remarkable in the negroes. It is a passion with them. On one of the estates of which I am attorney, a part of the laborers were hired from other proprietors. They had been for a great many years living on the estate, and they became so strongly attached to it, that they all continued to work on it after emancipation, and they still remain on the same property. The negroes are loth to leave their homes, and they very seldom do so unless forced away by ill treatment."—*Dr. Daniell.*

On a certain occasion we were in the company of four planters, and among other topics this subject was much spoken of. They all accorded perfectly in the sentiment that the negroes were peculiarly sensible to the influence of local attachments. One of the gentlemen observed that it was a very common saying with them—" *Me nebber leave my bornin' ground*,"—i. e., birth-place.

An aged gentleman in St. John's, who was formerly a planter, remarked, "The negroes have very strong local attachments. They love their little hut, where the calabash tree, planted at the birth of a son, waves over the bones of their parents. They will endure almost any hardship and suffer repeated wrongs before they will desert that spot."

Such are the sentiments of West India planters; expressed, in the majority of cases, spontaneously, and mostly in illustration of other statements. We did not hear a word that implied an opposite sentiment. It is true, much was said about the emigration to Demerara, but the facts in this case only serve to confirm the testimony already quoted. In the first place, nothing but the inducement of very high wages* could influence any to go, and in the next place, after they got there they sighed to return, (but were not permitted,) and sent back word to their relatives and friends not to leave Antigua.

Facts clearly prove, that the negroes, instead of

* From fifty cents to a dollar per day.

being indifferent to local attachments, are peculiarly alive to them. That nothing short of cruelty can drive them from their homes—that they will endure even that, as long as it can be borne, rather than leave; and that as soon as the instrument of cruelty is removed, they will hasten back to their "*bornin' ground*."

THIRTEENTH PROPOSITION.—"The gift of unrestricted freedom, though so suddenly bestowed, has not made the negroes more insolent than they were while slaves, but has rendered them *less so*."—*Dr. Daniell*.

Said James Howell, Esq.—"A short time after emancipation, the negroes showed some disposition to assume airs and affect a degree of independence; but this soon disappeared, and they are now respectful and civil. There has been a mutual improvement in this particular. The planters treat the laborers more like fellow men, and this leads the latter to be respectful in their turn."

R. B. Eldridge, Esq., asked us if we had not observed the civility of the lower classes as we passed them on the streets, both in town and in the country. He said it was their uniform custom to bow or touch their hat when they passed a white person. They did so during slavery, and he had not discovered any change in this respect since emancipation.

Said Mr. Bourne—"The negroes are decidedly less insolent now than they were during slavery."

Said Mr. Watkins, of Donovan's—"The negroes are now all *cap in hand*; as they know that it is for their interest to be respectful to their employers."

Said Dr. Nugent—"Emancipation has not produced insolence among the negroes."

During our stay in Antigua, we saw no indications whatever of insolence. We spoke in a former part of this work of the uncommon civility manifested in a variety of ways on the road-sides.

A trifling incident occurred one day in St. John's, which at first seemed to be no small rudeness. As one of us was standing in the verandah of our lodging house, in the dusk of the evening, a brave negro man who was walking down the middle of the street, stopped opposite us, and squaring himself, called out "Heigh! What for you stand dare wid your arms so?" placing his arms akimbo, in imitation of ours. Seeing we made no answer, he repeated the question, still standing in the same posture. We took no notice of him, seeing that his supposed insolence was at most good-humored and innocent. Our hostess, a colored lady, happened to step out at the moment, and told us that the man had mistaken us for her son, with whom he was well acquainted, at the same time calling to the man, and telling him of his mistake. The negro instantly dropped his arms, took off his hat, begged pardon, and walked away apparently quite ashamed.

FOURTEENTH PROPOSITION.—Emancipation in Antigua has demonstrated that GRATITUDE is a prominent trait of the negro character. The conduct of the negroes on the first of August, 1834, is ample proof of this; and their uniform conduct since that event manifests an *habitual* feeling of gratitude. Said one, "The liberty we received from the king, we can never sufficiently thank God for; whenever we think of it, our hearts go out in gratitude to God." Similar expressions we heard repeatedly from the negroes.—We observed that the slightest allusion to the first of August in a company of freed persons, would awaken powerful emotions, accompanied with excla-

mations of "tank de good Lord," "bless de Savior," "praise de blessed Savior," and such like.

It was the remark of Mr. James Howell, manager of Thibou Jarvis's—"That the negroes evinced very little gratitude to their *masters* for freedom. Their gratitude all flowed toward God and the king, whom they regarded as the sole authors of their liberty."

Mr. Watkins observed that "the negroes' motto was God and the king. This feeling existed particularly at the time of emancipation, and shortly after it. They have since become more attached to their former masters."

It is by no means strange that the negroes should feel little gratitude toward their late masters, since they knew their opposition to the benevolent intentions of the English government. We were informed by Dr. Daniell and many others, that for several months before emancipation took place, the negroes had an idea that the king had sent them 'their free papers,' and that *their masters were keeping them back*. Besides, it was but two years before that period, that they had come into fierce and open hostility with the planters for abolishing the Sunday market, and giving them no market-day instead thereof. In this thing their masters had shown themselves to be their enemies. That any good thing could come from such persons the slaves were doubtless slow to believe. However, it is an undeniable fact, that since emancipation, kind treatment on the part of the masters has never failed to excite gratitude in the negroes. The planters understand fully how they may secure the attachment and confidence of their people. A *grateful* and *contented* spirit certainly characterizes the negroes of Antigua. They do not lightly esteem what they have got, and murmur because they have no more. They do not complain of small wages, and strike for higher. They do not grumble about their simple food and their coarse clothes, and flaunt about, saying '*freemen ought to live better*.' They do not become dissatisfied with their lowly, cane-thatched huts, and say we ought to have as good houses as massa. They do not look with an evil eye upon the political privileges of the whites, and say we have the majority, and we'll rule. It is the common saying with them, as we were told by the missionaries, when speaking of the inconveniences which they sometimes suffer, "Well, we must be satisfy and conten."

FIFTEENTH PROPOSITION.—The freed negroes of Antigua have proved that *they are able to take care of themselves*. It is affirmed by the opponents of emancipation in the United States, that if the slaves were liberated they could not take care of themselves. Some of the reasons assigned for entertaining this view are—1st, "The negro is naturally improvident." 2d, "He is constitutionally indolent." 3d, "Being of an inferior race, he is deficient in that shrewdness and management necessary to prevent his being imposed upon, and which are indispensable to enable him to conduct any kind of business with success." 4th, "All these natural defects have been aggravated by slavery. The slave never provides for himself, but looks to his master for every thing he needs. So likewise he becomes increasingly averse to labor, by being driven to it daily, and flogged for neglecting it. Furthermore, whatever of mind he had originally has been extinguished by slavery." Thus by nature and by habit the negro is utterly unqualified to take care of himself. So much for theory; now for testimony. First, what is the

evidence with regard to the *improvidence* of the negroes?

"During slavery, the negroes squandered every cent of money they got, because they were sure of food and clothing. Since their freedom, they have begun to cultivate habits of carefulness and economy."—*Mr. James Howell*.

Facts—1st. The low wages of the laborers is proof of their providence. Did they not observe the strictest economy, they could not live on fifty cents per week.

2d. That they buy small parcels of land to cultivate, is proof of economy and foresight. The planters have to resort to every means in their power to induce their laborers not to purchase land.

3d. The Friendly Societies are an evidence of the same thing. How can we account for the number of these societies, and for the large sums of money annually contributed in them? And how is it that these societies have trebled, both in members and means since emancipation, if it be true that the negroes are thus improvident, and that freedom brings starvation?

4th. The weekly and monthly contributions to the churches, to benevolent societies, and to the schools, demonstrate the economy of the negroes; and the *great increase* of these contributions since August, 1834, proves, that emancipation has not made them less economical.

5th. The increasing attention paid to the cultivation of their private provision grounds is further proof of their foresight. For some time subsequent to emancipation, as long as the people were in an unsettled state, they partially neglected their grounds. The reason was, they did not know whether they should remain on the same estate long enough to reap their provisions, should they plant any. This state of uncertainty very naturally paralyzed all industry and enterprise; and their neglecting the cultivation of their provision grounds, *under such circumstances*, evinced foresight rather than improvidence. Since they have become more permanently established on the estates, they are resuming the cultivation of their grounds with renewed vigor.

Said Dr. Daniell—"There is an increasing attention paid by the negroes to cultivating their private lands, since they have become more permanently settled."

6th. The fact that the parents take care of the wages which their children earn, shows their provident disposition. We were informed that the mothers usually take charge of the money paid to their children, especially their daughters, and this, in order to teach them proper subordination, and to provide against casualties, sickness, and the infirmities of age.

7th. The fact that the negroes are able to support their aged parents, is further proof.

As it regards the second specification, viz., *constitutional indolence*, we may refer generally to the evidence on this subject under a former proposition. We will merely state here two facts.

1st. Although the negroes are not obliged to work on Saturday, yet they are in the habit of going to estates that are weak-handed, and hiring themselves out on that day.

2d. It is customary throughout the island to give two hours (from 12 to 2) recess from labor. We were told that in many cases this time is spent in working on their private provision grounds, or in some active employment by which a pittance may be added to their scanty earnings.

What are the facts respecting the natural *inferiority* of the negro race, and their incompetency to manage their own affairs?

Said Mr. Armstrong—"The negroes are exceedingly quick to *turn a thought*. They show a great deal of shrewdness in every thing which concerns their own interests. To a stranger it must be utterly incredible how they can manage to live on such small wages. They are very exact in keeping their accounts with the manager."

"The negroes are very acute in making bargains. A difficulty once arose on an estate under my charge, between the manager and the people, in settling for a job which the laborers had done. The latter complained that the manager did not give them as much as was stipulated in the original agreement. The manager contended that he had paid the whole amount. The people brought their complaint before me, as attorney, and maintained that there was one shilling and six-pence (about nineteen cents) due each of them. I examined the accounts and found that they were right, and that the manager had really made a mistake to the very amount specified."—*Dr. Daniell*.

"The emancipated people manifest as much cunning and address in business, as any class of persons."—*Mr. J. Howell*.

"The capabilities of the blacks for education are conspicuous; so also as to mental acquirements and trades."—*Hon. N. Nugent*.

It is a little remarkable that while Americans fear that the negroes, if emancipated, could not take care of themselves, the West Indians fear lest they *should* take care of themselves; hence they discourage them from buying lands, from learning trades, and from all employments which might render them independent of sugar cultivation.

SIXTEENTH PROPOSITION.—Emancipation has operated at once to elevate and improve the negroes. It introduced them into the midst of all relations, human and divine. It was the first formal acknowledgment that they were MEN—personally interested in the operations of law, and the requirements of God. It laid the corner-stone in the fabric of their moral and intellectual improvement.

"The negroes have a growing self-respect and regard for character. This was a feeling which was scarcely known by them during slavery."—*Mr. J. Howell*.

"The negroes pay a great deal more attention to their personal appearance, than they were accustomed to while slaves. The *women* in particular have improved astonishingly in their dress and manners."—*Dr. Daniell*.

Abundant proof of this proposition may be found in the statements already made respecting the decrease of licentiousness, the increased attention paid to marriage, the abandonment by the mothers of the horrible practice of selling their daughters to vile white men, the reverence for the Sabbath, the attendance upon divine worship, the exemplary subordination to law, the avoidance of riotous conduct, insolence, and intemperance.

SEVENTEENTH PROPOSITION.—Emancipation promises a vast improvement in the condition of woman. What could more effectually force woman from her sphere, than slavery has done by dragging her to the field, subjecting her to the obscene remarks, and to the vile abominations of licentious drivers and overseers; by compelling her to wield the heavy hoe, until advancing pregnancy rendered her useless then at the earliest possible period driving her back to the field with

her infant swung at her back, or torn from her and committed to a stranger. Some of these evils still exist in Antigua, but there has already been a great abatement of them, and the humane planters look forward to their complete removal, and to the ultimate restoration of woman to the quiet and purity of domestic life.

Samuel Bourne, Esq., stated, that there had been a great improvement in the treatment of mothers on his estate. "Under the old system, mothers were required to work half the time after their children were six weeks old; but now we do not call them out for *nine months* after their confinement, until their children are entirely weaned."

"In those cases where women have husbands in the field, they do not turn out while they are nursing their children. In many instances the husbands prefer to have their wives engaged in other work, and I do not require them to go to the field."—*Mr. J. Howell.*

Much is already beginning to be said of the probability that the women will withdraw from agricultural labor. A conviction of the impropriety of females engaging in such employments is gradually forming in the minds of enlightened and influential planters.

A short time previous to emancipation, the Hon. N. Nugent, speaker of the assembly, made the following remarks before the house:—"At the close of the debate, he uttered his fervent hope, that the day would come when the principal part of the agriculture of the island would be performed by males, and that the women would be occupied in keeping their cottages in order, and in increasing their domestic comforts. The desire of improvement is strong among them; they are looking anxiously forward to the instruction and advancement of their children, and even of themselves."—*Antigua Herald, of March, 1834.*

In a written communication to us, dated January 17, 1837, the Speaker says: "Emancipation will, I doubt not, improve the condition of the females. There can be no doubt that they will ultimately leave the field, (except in times of emergency,) and confine themselves to their appropriate domestic employments."

EIGHTEENTH PROPOSITION.—Real estate has risen in value since emancipation; mercantile and mechanical occupations have received a fresh impulse; and the general condition of the colony is decidedly more flourishing than at any former period.

"The credit of the island has decidedly improved. The internal prosperity of the island is advancing in an increased ratio. More buildings have been erected since emancipation, than for twenty years before. Stores and shops have multiplied astonishingly; I can safely say that their number has more than quintupled since the abolition of slavery."—*Dr. Ferguson.*

"Emancipation has very greatly increased the value of, and consequently the demand for, real estate. That which three years ago was a drug altogether unsaleable by private bargain, has now many inquirers after it, and ready purchasers at good prices. The importation of British manufactured goods has been considerably augmented, probably one fourth.

"The credit of the planters who have been chiefly affected by the change, has been much improved. And the great reduction of expense in managing the estates, has made them men of more real wealth, and consequently raised their credit both with the English merchants and our own."—*James Scotland, Sen., Esq.*

"The effect of emancipation upon the commerce of the island *must needs* have been beneficial, as the laborers indulge in more wheaten flour, rice, mackerel, dry fish, and salt-pork, than formerly. More lumber is used in the superior cottages now built for their habitations. More dry goods—manufactures of wool, cotton, linen, silk, leather, &c., are also used, now that the laborers can better afford to indulge their propensity for gay clothing."—*Statement of a merchant and agent for estates.*

"Real estate has risen in value, and mercantile business has greatly improved."—*H. Armstrong, Esq.*

A merchant of St. John's informed us, that real estate had increased in value at least fifty per cent. He mentioned the fact, that an estate which previous to emancipation could not be sold for £600 current, lately brought £2000 current.

NINETEENTH PROPOSITION.—Emancipation has been followed by the introduction of labor-saving machinery.

"Various expedients for saving manual labor have already been introduced, and we anticipate still greater improvements. Very little was thought of this subject previous to emancipation."—*S. Bourne, Esq.*

"Planters are beginning to cast about for improvements in labor. My own mind has been greatly turned to this subject since emancipation."—*H. Armstrong, Esq.*

"The plough is beginning to be very extensively used."—*Mr. Hatley.*

"There has been considerable simplification in agricultural labor already, which would have been more conspicuous, had it not been for the excessive drought which has prevailed since 1834. The plough is more used, and the expedients for manuring land are less laborious."—*Extract of a letter from Hon. N. Nugent.*

TWENTIETH PROPOSITION.—Emancipation has produced the most decided change in the views of the planters.

"Before emancipation took place, there was the bitterest opposition to it among the planters. But after freedom came, they were delighted with the change. I felt strong opposition myself, being exceedingly unwilling to give up my *power of command.* But I shall never forget how differently I felt when freedom took place. I arose from my bed on the first of August, exclaiming with joy, 'I am free, I am free; I was the greatest slave on the estate, but now I am free.'"—*Mr. J. Howell.*

"We all resisted violently the measure of abolition, when it first began to be agitated in England. We regarded it as an outrageous interference with our rights, with our property. But we are now rejoiced that slavery is abolished."—*Dr. Daniell.*

"I have already seen such decided benefits growing out of the free labor system, that for my part I wish never to see the face of slavery again."—*Mr. Hatley.*

"I do not know of a single planter who would be willing to return to slavery. We all feel that it was a great curse."—*D. Cranstoun, Esq.*

The speaker of the assembly was requested to state especially the advantages of freedom both to the master and the slave; and he kindly communicated the following reply:

"The benefits to the master are conspicuous—he has got rid of the cark and care, the anxiety and incessant worry of managing slaves; all the trouble and responsibility of rearing them from

infancy, of their proper maintenance in health, and sickness, and decrepitude, of coercing them to labor, restraining, correcting, and punishing their faults and crimes—settling all their grievances and disputes. He is now entirely free from all apprehension of injury, revenge, or insurrection, however transient and momentary such impression may have formerly been. He has no longer the reproach of being a *slaveholder*; his property has lost all the *taint* of slavery, and is placed on as secure a footing, in a moral and political point of view, as that in any other part of the British dominions.

“As regards the *other* party, it seems almost unnecessary to point out the advantages of being a free man rather than a slave. He is no longer liable to personal trespass of any sort; he has a right of self-control, and all the immunities enjoyed by other classes of his fellow subjects—he is enabled to better his condition as he thinks proper—he can make what arrangements he likes best, as regards his kindred, and all his domestic relations—he takes to his *own* use and behoof, all the wages and profits of his own labor; he receives money wages instead of weekly allowances, and can purchase such particular food and necessities as he prefers—and so on! IT WOULD BE ENDLESS TO ATTEMPT TO ENUMERATE ALL THE SUPERIOR ADVANTAGES OF A STATE OF FREEDOM TO ONE OF SLAVERY!”

The writer says, at the close of his invaluable letter, “I was born in Antigua, and have resided here with little interruption since 1809. Since 1814, I have taken an active concern in plantation affairs.” He was born heir to a large slave property, and retained it up to the hour of emancipation. He is now the proprietor of an estate.

We have another witness to introduce to the reader, Ralph Higinbotham, Esq., the UNITED STATES CONSUL!—*Hear him!*—

“Whatever may have been the dissatisfaction as regards emancipation among the planters at its commencement, there are few, indeed, if any, who are not *now* well satisfied that under the present system, their properties are better worked, and their laborers more contented and cheerful, than in the time of slavery.”

In order that the reader may see the *revolution* that has taken place since emancipation in the views of the highest class of society in Antigua, we make a few extracts.

“There was the most violent opposition in the legislature, and throughout the island, to the anti-slavery proceedings in Parliament. The anti-slavery party in England were detested here for their *fanatical and reckless course*. Such was the state of feeling previous to emancipation, that it would have been certain disgrace for any planter to have avowed the least sympathy with anti-slavery sentiments. The humane might have their hopes and aspirations, and they might secretly long to see slavery ultimately terminated; but they did not dare to make such feelings public. *They would at once have been branded as the enemies of their country!*”—*Hon. N. Nugent.*

“There cannot be said to have been any *anti-slavery party* in the island before emancipation. There were some individuals in St. John’s, and a very few planters, who favored the anti-slavery views, but they dared not open their mouths, because of the bitter hostility which prevailed.”—*S. Bourne, Esq.*

“The opinions of the clergymen and missionaries, with the exception of, I believe, a few cler-

gymen, were favorable to emancipation; but neither in their conduct, preaching, or prayers, did they declare themselves openly, until the measure of abolition was determined on. The missionaries felt restrained by their instructions from home, and the clergymen thought that it did not comport with their order ‘to take part in politics!’ I never heard of a single *planter* who was favorable, until about three months before the emancipation took place; when some few of them began to perceive that it would be advantageous to their *interests*. Whoever was known, or suspected of being an advocate for freedom, became the object of vengeance, and was sure to suffer, if in no other way, by a loss of part of his business. My son-in-law,* my son,† and myself, were perhaps the chief marks for calumny and resentment. The first was twice elected a member of the Assembly, and as often put out by scrutinies conducted by the House, in the most flagrantly dishonest manner. Every attempt was made to deprive the second of his business, as a lawyer. With regard to myself, I was thrown into prison, without any semblance of justice, without any form of trial, but in the most summary manner, simply upon the complaint of one of the justices, and without any opportunity being allowed me of saying one word in my defence. I remained in jail until discharged by a peremptory order from the Colonial Secretary, to whom I appealed.”—*James Scotland, Sen., Esq.*

Another gentleman, a white man, was arrested on the charge of being in the interest of the English Anti-Slavery party, and in a manner equally summary and illegal, was cast into prison, and confined there for one year.

From the foregoing statements we obtain the following comparative view of the past and present state of sentiment in Antigua.

Views and conduct of the planters previous to emancipation:

1st. They regarded the negroes as an inferior race, fit only for slaves.

2d. They regarded them as their rightful property.

3d. They took it for granted that negroes could never be made to work without the use of the whip; hence,

4th. They supposed that emancipation would annihilate sugar cultivation; and,

5th. That it would lead to bloodshed and general rebellion.

6th. Those therefore who favored it, were considered the “*enemies of their country*”—“*TRAITORS*”—and were accordingly persecuted in various ways, not excepting imprisonment in the common jail.

7th. So popular was slavery among the higher classes, that its morality or justice could not be questioned by a missionary—an editor—or a *planter* even, without endangering the safety of the individual.

8th. The anti-slavery people in England were considered detestable men, intermeddling with matters which they did not understand, and which at any rate did not concern them. They were accused of being influenced by selfish motives, and of designing to further their own interests by the ruin of the planters. They were denounced as *fanatics, incendiaries, knaves, religious enthusiasts*.

* Dr. Ferguson, physician in St. John’s.

† James Scotland, Jun., Esq., barrister, proprietor, and member of Assembly.

9th. The abolition measures of the English Government were considered a gross outrage on the rights of private property, a violation of their multiplied pledges of countenance and support, and a flagrant usurpation of power over the weak.

Views and conduct of the planters subsequent to emancipation :

1st. The negroes are regarded as *men*—equals standing on the same footing as fellow-citizens.

2d. Slavery is considered a foolish, impolitic, and wicked system.

3d. Slaves are regarded as an *unsafe* species of property, and to hold them disgraceful.

4th. The planters have become the *decided enemies* of slavery. The worst thing they could say against the apprenticeship, was, that "it was only another name for *slavery*."

5th. The abolition of slavery is applauded by the planters as one of the most noble and magnanimous triumphs ever achieved by the British government.

6th. Distinguished abolitionists are spoken of in terms of respect and admiration. The English Anti-slavery Delegation* spent a fortnight in the island, and left it the same day we arrived. Wherever we went we heard of them as "the respectable gentlemen from England," "the worthy and intelligent members of the Society of Friends," &c. A distinguished agent of the English anti-slavery society now resides in St. John's, and keeps a bookstore, well stocked with anti-slavery books and pamphlets. The bust of GEORGE THOMPSON stands conspicuously upon the counter of the bookstore, looking forth upon the public street.

7th. The planters affirm that the abolition of slavery put an end to all danger from insurrection, rebellion, privy conspiracy, and sedition, on the part of the slaves.

8th. Emancipation is deemed an incalculable blessing, because it released the planters from an endless complication of responsibilities, perplexities, temptations and anxieties, and because it *emancipated them from the bondage of the whip*.

9th. *Slavery—emancipation—freedom*—are the universal topics of conversation in Antigua. Anti-slavery is the popular doctrine among all classes. He is considered an enemy to his country who opposes the principles of liberty. The planters look with astonishment on the continuance of slavery in the United States, and express their strong belief that it must soon terminate here and throughout the world. They hailed the arrival of French and American visitors on tours of inquiry as a bright omen. In publishing our arrival, one of the St. John's papers remarks, "We regard this as a pleasing indication that the American public have their eyes turned upon our experiment, with a view, we may hope, of ultimately following our excellent example."(!) All classes showed the same readiness to aid us in what the Governor was pleased to call "the objects of our philanthropic mission."

Such are the views *now* entertained among the planters of Antigua. What a complete change!

* Messrs. Sturge and Harvey.

! The following little story will further illustrate the wonderful revolution which has taken place in the public sentiment of this colony. The facts here stated all occurred while we were in Antigua, and we procured them from a variety of authentic sources. They were indeed publicly known and talked of, and produced no little excitement throughout the island. Mr. Corbett was a respectable and intelligent planter residing on an

—and all in less than three years, and effected by the abolition of slavery and a trial of freedom! Most certainly, if the former views of the Antigua planters resemble those held by pro-slavery men in this country, their present sentiments are a *fac simile* of those entertained by the immediate abolitionists.

TWENTY-FIRST PROPOSITION.—Emancipation has been followed by a manifest diminution of "*prejudice against color*," and has opened the prospect of its speedy extirpation.

Some thirty years ago, the president of the island, Sir Edward Byam, issued an order forbidding the great bell in the cathedral of St. John's being tolled at the funeral of a colored person; and directing a *smaller* bell to be hung up in the same belfry, and used on such occasions. For twenty years this distinction was strictly maintained. When a white person, however *vile*, was buried, the great bell was tolled; when a colored person, whatever his moral worth, intelligence, or station, was carried to his grave, the little bell was tinkled. It was not until the arrival of the present excellent Rector, that this "*prejudice bell*" was silenced. The Rev. Mr. Cox informed us that prejudice had greatly decreased since emancipation. It was very common for white and colored gentlemen to be seen walking arm in arm on the streets of St. John's.

"Prejudice against color is fast disappearing. The colored people have themselves contributed to prolong this feeling, *by keeping aloof from the society of the whites*."—James Howell, of T. Jarvis's.

How utterly at variance is this with the commonly received opinion, that the colored people are disposed to *thrust* themselves into the society of the whites!

"*Prejudice against color* exists in this community only to a limited extent, and that chiefly among those who could never bring themselves to believe that emancipation would really take place. Policy dictates to them the propriety of confining any expression of their feelings to those

estate near Johnson's Point. Several months previous to the time of which we now speak, a few colored families (emancipated negroes) bought of a white man some small parcels of land lying adjacent to Mr. C.'s estate. They planted their lands in provisions, and also built their houses thereon, and moved into them. After they had become actively engaged in cultivating their provisions, Mr. Corbett laid claim to the lands, and ordered the negroes to leave them forthwith.

They of course refused to do so. Mr. C. then flew into a violent rage, and stormed and swore, and threatened to burn their houses down over their heads. The terrified negroes forsook their property and fled. Mr. C. then ordered his negroes to tear down their huts and burn up the materials—which was accordingly done. He also turned in his cattle upon the provision grounds, and destroyed them. The negroes made a complaint against Mr. C., and he was arrested and committed to jail in St. John's for trial on the charge of *arson*.

We heard of this circumstance on the day of Mr. C.'s commitment, and we were told that it would probably go very hard with him on his trial, and that he would be very fortunate if he escaped the *gallows* or *transportation*. A few days after this we were surprised to hear that Mr. C. had died in prison. Upon inquiry, we learned that he died literally from *rage* and *mortification*. His case defied the skill and power of the physicians. They could detect the presence of no disease whatever, even on a minute post-mortem examination. They pronounced it as their opinion that he had died from the violence of his passions—excited by being imprisoned, together with his apprehensions of the fatal issue of the trial.

Not long before emancipation, Mr. Scotland was imprisoned for *befriending* the negroes. After emancipation, Mr. Corbett was imprisoned for *wronging* them.

Mr. Corbett was a respectable planter, of good family and moved in the first circles in the island.

of the same opinions. Nothing is shown of this prejudice in their intercourse with the colored class—it is '*kept behind the scenes.*'"—*Ralph Higginbotham, U. S. Consul.*

Mr. H. was not the only individual standing in "high places" who insinuated that the whites that still entertained prejudice were ashamed of it. His excellency the Governor intimated as much, by his repeated assurances for himself and his compeers of the first circles, that there was no such feeling in the island as prejudice against color. The reasons for excluding the colored people from their society, he said, were wholly different from that. It was chiefly because of their *illegitimacy*, and also because they were not sufficiently refined, and because their *occupations* were of an inferior kind, such as mechanical trades, small shop keeping, &c. Said he, "You would not wish to ask your tailor, or your shoemaker, to dine with you?" However, we were too unsophisticated to coincide in his Excellency's notions of social propriety.

TWENTY-SECOND PROPOSITION.—The progress of the anti-slavery discussions in England did not cause the masters to treat their slaves worse, but on the contrary restrained them from outrage.

"The treatment of the slaves during the discussions in England, was manifestly milder than before."—*Dr. Daniell.*

"The effect of the proceedings in parliament was to make the planters treat their slaves better. Milder laws were passed by the assembly, and the general condition of the slave was greatly ameliorated."—*H. Armstrong, Esq.*

"The planters did not increase the rigor of their discipline because of the anti-slavery discussions; but as a general thing, were more lenient than formerly."—*S. Bourne, Esq.*

"We pursued a much milder policy toward our slaves after the agitation began in England."—*Mr. Jas. Howell.*

"The planters did not treat their slaves worse on account of the discussions; but were more lenient and *circumspect.*"—*Letter of Hon. N. Nugent.*

"There was far less cruelty exercised by the planters during the anti-slavery excitement in England. They were always on their guard to escape the notice of the abolitionists. *They did not wish to have their names published abroad, and to be exposed as monsters of cruelty!*"—*David Cranstoun, Esq.*

We have now completed our observations upon Antigua. It has been our single object in the foregoing account to give an accurate statement of the results of IMMEDIATE EMANCIPATION. We have not taken a single step beyond the limits of testimony, and we are persuaded that testimony materially conflicting with this, cannot be procured from respectable sources in Antigua. We now leave it to our readers to decide, whether emancipation in Antigua has been to all classes in that island a *blessing* or a *curse*.

We cannot pass from this part of our report without recording the kindness and hospitality which we everywhere experienced during our sojourn in Antigua. Whatever may have been our apprehensions of a cool reception from a community of ex-slaveholders, none of our forebodings were realized. It rarely falls to the lot of strangers visiting a distant land, with none of the contingencies of birth, fortune, or fame, to herald their arrival, and without the imposing circumstance of a popular mission to recommend them, to meet with a warmer reception, or to enjoy a more hearty confidence, than that with which we were honored in the interesting island of Antigua. The very *object* of our visit, humble, and even odious as it may appear in the eyes of many of our own countrymen, was our passport to the consideration and attention of the higher classes in that free colony. We hold in grateful remembrance the interest which all—not excepting those most deeply implicated in the late system of slavery—manifested in our investigations. To his excellency the Governor, to officers both civil and military, to legislators and judges, to proprietors and planters, to physicians, barristers, and merchants, to clergymen, missionaries, and teachers, we are indebted for their uniform readiness in furthering our objects, and for the mass of information with which they were pleased to furnish us. To the free colored population, also, we are lasting debtors for their hearty co-operation and assistance. To the emancipated, we recognise our obligations as the friends of the slave, for their simple-hearted and reiterated assurances that they should remember the oppressed of our land in their prayers to God. In the name of the multiplying hosts of freedom's friends, and in behalf of the millions of speechless but grateful-hearted slaves, we tender to our acquaintances of every class in Antigua our warmest thanks for their cordial sympathy with the cause of emancipation in America. We left Antigua with regret. The natural advantages of that lovely island; its climate, situation, and scenery; the intelligence and hospitality of the higher orders, and the simplicity and sobriety of the poor; the prevalence of education, morality, and religion; its solemn Sabbaths and thronged sanctuaries; and above *all*, its rising institutions of liberty—flourishing so vigorously,—conspire to make Antigua one of the fairest portions of the earth. Formerly it was in our eyes but a speck on the world's map, and little had we recked if an earthquake had sunk, or the ocean had overwhelmed it; but now, the minute circumstances in its condition, or little incidents in its history, are to our minds invested with grave interest.

None, who are alive to the cause of religious freedom in the world, can be indifferent to the movements and destiny of this little colony. Henceforth, Antigua is the morning star of our nation, and though it glimmers faintly through a lurid sky, yet we hail it, and catch at every ray as the token of a bright sun which may yet burst gloriously upon us.

BARBADOES.

CHAPTER I.

PASSAGE.

BARBADOES was the next island which we visited. Having failed of a passage in the steamer,* (on account of her leaving Antigua on the sabbath,) we were reduced to the necessity of sailing in a small schooner, a vessel of only seventeen tons burthen, with no cabin but a mere *hulk*, scarcely large enough to receive our baggage. The berths, for there were two, had but one mattress between them; however, a foresail folded made up the complement.

The wind being for the most part directly against us, we were seven days in reaching Barbadoes. Our aversion to the sepulchre-like cabin obliged us to spend, not the days only, but the nights mostly on the open deck. Wrapping our cloaks about us, and drawing our fur caps over our faces, we slept securely in the soft air of a tropical clime, undisturbed save by the hoarse voice of the black captain crying "ready, bout" and the flapping of the sails, and the creaking of the cordage, in the frequent tackings of our staunch little sea-boat. On our way we passed under the lee of Guadeloupe and to the windward of Dominica, Martinique, and St. Lucia. In passing Guadeloupe, we were obliged to keep at a league's distance from the land, in obedience to an express regulation of that colony prohibiting small English vessels from approaching any nearer. This is a precautionary measure against the escape of slaves to the English islands. Numerous small vessels, called *guarda costas*, are stationed around the coast to warn off vessels and seize upon all slaves attempting to make their escape. We were informed that the eagerness of the French negroes to taste the sweets of liberty, which they hear to exist in the surrounding English islands, is so great, that notwithstanding all the vigilance by land and sea, they are escaping in vast numbers. They steal to the shores by night, and seizing upon any sort of vessel within their reach, launch forth and make for Dominica, Montserrat, or Antigua. They have been known to venture out in skiffs, canoes, and such like hazardous conveyances, and make a voyage of fifty or sixty miles; and it is not without reason supposed, that very many have been lost in these eager darings for freedom.

Such is their defiance of dangers when liberty is to be won, that old ocean, with its wild storms, and fierce monsters, and its yawning deep, and even the superadded terrors of armed vessels ever hovering around the island, are barriers altogether ineffectual to prevent escape. The western side of Guadeloupe, along which we passed, is hilly and little cultivated. It is mostly occupied in pasturage. The sugar estates are on the opposite side of the island, which stretches out eastward in a low sloping country, beautifully situated for sugar cultivation. The hills were covered with trees, with here and there small patches of cultivated grounds where the negroes raise provisions. A deep rich verdure covered all that portion of the

* There are several English steamers which ply between Barbadoes and Jamaica, touching at several of the intermediate and surrounding islands, and carrying the mails.

island which we saw. We were a day and night in passing the long island of Guadeloupe. Another day and night were spent in beating through the channel between Guadeloupe and Dominica: another day in passing the latter island, and then we stood for Martinique. This is the queen island of the French West Indies. It is fertile and healthful, and though not so large as Guadeloupe, produces a larger revenue. It has large streams of water, and many of the sugar mills are worked by them. Martinique and Dominica are both very mountainous. Their highest peaks are constantly covered with clouds, which in their varied shiftings, now wheeling around, then rising or falling, give the hills the appearance of smoking volcanoes. It was not until the eighth day of the voyage, that we landed at Barbadoes. The passage from Barbadoes to Antigua seldom occupies more than three days, the wind being mostly in that direction.

In approaching Barbadoes, it presented an entirely different appearance from that of the islands we had passed on the way. It is low and level, almost wholly destitute of trees. As we drew nearer we discovered in every direction the marks of its extraordinary cultivation. The cane fields and provision grounds in alternate patches cover the island with one continuous mantle of green. The mansions of the planters, and the clusters of negro houses, appear at short intervals dotting the face of the island, and giving to it the appearance of a vast village interspersed with verdant gardens.

We "rounded up" in the bay, off Bridgetown, the principal place in Barbadoes, where we underwent a searching examination by the health officer; who, after some demurring, concluded that we might pass muster. We took lodgings in Bridgetown with Mrs. M., a colored lady.

The houses are mostly built of brick or stone, or wood plastered. They are seldom more than two stories high, with flat roofs, and huge window shutters and doors—the structures of a hurricane country. The streets are narrow and crooked, and formed of white marle, which reflects the sun with a brilliancy half blinding to the eyes. Most of the buildings are occupied as stores below and dwelling houses above, with piazzas to the upper story, which jut over the narrow streets, and afford a shade for the side walks. The population of Bridgetown is about 30,000. The population of the island is about 140,000, of whom nearly 90,000 are apprentices, the remainder are free colored and white in the proportion of 30,000 free colored and 20,000 whites. This large population exists on an island not more than twenty miles long, by fifteen broad. The whole island is under the most vigorous and systematic culture. There is scarcely a foot of productive land that is not brought into requisition. There is no such thing as a forest of any extent in the island. It is thus that, notwithstanding the insignificance of its size, Barbadoes ranks among the British islands next to Jamaica in value and importance. It was on account of its conspicuous standing among the English colonies, that we were induced to visit it, and there investigate the operations of the apprenticeship system.

Our principal object in the following pages is to give an account of the working of the apprenticeship system, and to present it in contrast with that of entire freedom, which has been described minutely in our account of Antigua. The apprenticeship was designed as a sort of preparation for freedom. A statement of its results will, therefore, afford no small data for deciding upon the general principle of *gradualism*!

We shall pursue a plan less labored and prolix than that which it seemed necessary to adopt in treating of Antigua. As that part of the testimony which respects the abolition of slavery, and the sentiments of the planters is substantially the same with what is recorded in the foregoing pages, we shall be content with presenting it in the sketch of our travels throughout the island, and our interviews with various classes of men. The testimony respecting the nature and operations of the apprenticeship system, will be embodied in a more regular form.

VISIT TO THE GOVERNOR.

At an early day after our arrival we called on the Governor, in pursuance of the etiquette of the island, and in order to obtain the assistance of his Excellency in our inquiries. The present Governor is Sir Evan John Murray McGregor, a Scotchman of high reputation. He is the present chieftain of the McGregor clan, which figures so illustriously in the history of Scotland. Sir Evan has been distinguished for his bravery in war, and he now bears the title of Knight, for his achievements in the British service. He is Governor-General of the windward islands, which include Barbadoes, Grenada, St. Vincent's, and Tobago. The government house, at which he resides, is about two miles from town. The road leading to it is a delightful one, lined with cane fields, and pasture grounds, all verdant with the luxuriance of midsummer. It passes by the cathedral, the king's house, the noble residence of the Archdeacon, and many other fine mansions. The government house is situated on a pleasant eminence, and surrounded with a large garden, park, and entrance yard. At the large outer gate, which gives admittance to the avenue leading to the house, stood a *black* sentinel in his military dress, and with a gun on his shoulder, pacing to and fro. At the door of the house we found another black soldier on guard. We were ushered into the dining hall, which seems to serve as ante-chamber when not otherwise used. It is a spacious airy room, overhung with chandeliers and lamps in profusion, and bears the marks of many scenes of mirth and wassail. The eastern windows, which extend from the ceiling to the floor, look out upon a garden filled with shrubs and flowers, among which we recognised a rare variety of the floral family in full bloom. Every thing around—the extent of the buildings, the garden, the park, with deer browsing amid the tangled shrubbery—all bespoke the old English style and dignity.

After waiting a few minutes, we were introduced to his Excellency, who received us very kindly. He conversed freely on the subject of emancipation, and gave his opinion decidedly in favor of unconditional freedom. He has been in the West Indies five years, and resided at Antigua and Dominica before he received his present appointment; he has visited several other islands besides. In no island that he has visited have affairs gone on so quietly and satisfactorily to all

parties as in Antigua. He remarked that he was ignorant of the character of the black population of the United States, but from what he knew of their character in the West Indies, he could not avoid the conclusion that immediate emancipation was entirely safe. He expressed his views of the apprenticeship system with great freedom. He said it was vexatious to all parties.

He remarked that he was so well satisfied that emancipation was safe and proper, and that unconditional freedom was better than apprenticeship, that had he the power, he would emancipate every apprentice to-morrow. It would be better both for the planter and the laborer.

He thought the negroes in Barbadoes, and in the windward islands generally, were as well prepared for freedom as the slaves of Antigua.

The Governor is a dignified but plain man, of sound sense and judgment, and of remarkable liberality. He promised to give us every assistance, and said, as we arose to leave him, that he would mention the object of our visit to a number of influential gentlemen, and that we should shortly hear from him again.

A few days after our visit to the Governor's, we called on the Rev. Edward Elliott, the Archdeacon at Barbadoes, to whom we had been previously introduced at the house of a friend in Bridgetown. He is a liberal-minded man. In 1832, he delivered a series of lectures in the cathedral on the subject of slavery. The planters became alarmed—declared that such discourses would lead to insurrection, and demanded that they should be abandoned. He received anonymous letters threatening him with violence unless he discontinued them. Nothing daunted, however, he went through the course, and afterwards published the lectures in a volume.

The Archdeacon informed us that the number of churches and clergymen had increased since emancipation; religious meetings were more fully attended, and the instructions given had manifestly a greater influence. Increased attention was paid to *education* also. Before emancipation the planters opposed education, and as far as possible, prevented the teachers from coming to the estates. Now they encourage it in many instances, and where they do not directly encourage, they make no opposition. He said that the number of marriages had very much increased since the abolition of slavery. He had resided in Barbadoes for twelve years, during which time he had repeatedly visited many of the neighboring islands. He thought the negroes of Barbadoes *were as well prepared for freedom in 1834, as those of Antigua*, and that there would have been no bad results had entire emancipation been granted at that time. He did not think there was the least danger of insurrection. On this subject he spoke the sentiments of the inhabitants generally. He did not suppose there were five planters on the island, who entertained any fears on this score *now*.

On one other point the Archdeacon expressed himself substantially thus: The planters undoubtedly treated their slaves better during the anti-slavery discussions in England.

The condition of the slaves was very much mitigated by the efforts which were made for their entire freedom. The planters softened down the system of slavery as much as possible. *They were exceedingly anxious to put a stop to discussion and investigation.*

Having obtained a letter of introduction from

An American merchant here to a planter residing about four miles from town, we drove out to his estate. His mansion is pleasantly situated on a small eminence, in one of the coolest and most inviting retreats which is to be seen in this hot climate, and we were received by its master with all the cordiality and frankness for which Barbadoes is famed. He introduced us to his family, consisting of three daughters and two sons, and invited us to stop to dinner. One of his daughters, now here on a visit, is married to an American, a native of New York, but now a merchant in one of the southern states, and our connection as fellow countrymen with one dear to them, was an additional claim to their kindness and hospitality.

He conducted us through all the works and out-buildings, the mill, boiling-house, curing-house, hospital, store-houses, &c. The people were at work in the mill and boiling-house, and as we passed, bowed and bade us "good mornin', massa," with the utmost respect and cheerfulness. A white overseer was regulating the work, but wanted the insignia of slaveholding authority, which he had borne for many years, the *whip*. As we came out, we saw in a neighboring field a gang of seventy apprentices, of both sexes, engaged in cutting up the cane, while others were throwing it into carts to be carried to the mill. They were all as quietly and industriously at work as any body of our own farmers or mechanics. As we were looking at them, Mr. C., the planter, remarked, "those people give me more work than when slaves. This estate was never under so good cultivation as at the present time."

He took us to the building used as the mechanics' shop. Several of the apprentices were at work in it, some setting up the casks for sugar, others repairing utensils. Mr. C. says all the work of the estate is done by the apprentices. His carts are made, his mill kept in order, his coopering and blacksmithing are all done by them. "All these buildings," said he, "even to the dwelling-house, were built after the great storm of 1831, by the slaves."

As we were passing through the hospital, or sick-house, as it is called by the blacks, Mr. C. told us he had very little use for it now. There is no skulking to it as there was under the old system.

Just as we were entering the door of the house, on our return, there was an outcry among a small party of the apprentices who were working near by. Mr. C. went to them and inquired the cause. It appeared that the overseer had struck one of the lads with a stick. Mr. C. reproved him severely for the act, and assured him if he did such a thing again he would take him before a magistrate.

During the day we gathered the following information:—

Mr. C. had been a planter for thirty-six years. He has had charge of the estate on which he now resides ten years. He is the attorney for two other large estates a few miles from this, and has under his superintendence, in all, more than a thousand apprenticed laborers. This estate consists of six hundred and sixty-six acres of land, most of which is under cultivation either in cane or provisions, and has on it three hundred apprentices and ninety-two free children. The average amount of sugar raised on it is two hundred hogsheads of a ton each, but this year it will amount to at least two hundred and fifty hogsheads—the largest crop ever taken off since he has been connected with it. He has planted thirty acres addi-

tional this year. The island has never been under so good cultivation, and is becoming better every year.

During our walk round the works, and during the day, he spoke several times in general terms of the great blessings of emancipation.

Emancipation is as great a blessing to the master as to the slave. "Why," exclaimed Mr. C., "it was emancipation to me. I assure you the first of August brought a great, *great* relief to me. I felt myself, for the first time, a freeman on that day. You cannot imagine the responsibilities and anxieties which were swept away with the extinction of slavery."

There were many unpleasant and annoying circumstances attending slavery, which had a most pernicious effect on the master. There was continual jealousy and suspicion between him and those under him. They looked on each other as sworn enemies, and there was kept up a continual system of plotting and counterplotting. Then there was the flogging, which was a matter of course through the island. To strike a slave was as common as to strike a horse—then the punishments were inflicted so unjustly, in innumerable instances, that the poor victims knew no more why they were punished than the dead in their graves. The master would be a little ill—he had taken a cold, perhaps, and felt irritable—something went wrong—his passion was up, and away went some poor fellow to the whipping-post. The slightest offence at such a moment, though it might have passed unnoticed at another time, would meet with the severest punishment. He said he himself had more than once ordered his slaves to be flogged in a passion, and after he became cool he would have given guineas not to have done it. Many a night had he been kept awake in thinking of some poor fellow whom he had shut up in the dungeon, and had rejoiced when daylight came. He feared lest the slave might die before morning; either cut his throat or dash his head against the wall in his desperation. He has known such cases to occur.

The apprenticeship will not have so beneficial an effect as he hoped it would, on account of an indisposition on the part of many of the planters to abide by its regulations. The planters generally are doing very little to prepare the apprentices for freedom, but some are doing very much to unprepare them. They are driving the people from them by their conduct.

Mr. C. said he often wished for emancipation. There were several other planters among his acquaintance who had the same feelings, but did not dare express them. Most of the planters, however, were violently opposed. Many of them declared that emancipation could not and should not take place. So obstinate were they, that they would have sworn on the 31st of July, 1834, that emancipation could not happen. *These very men now see and acknowledge the benefits which have resulted from the new system.*

The first of August passed off very quietly. The people labored on that day as usual, and had a stranger gone over the island, he would not have suspected any change had taken place. Mr. C. did not expect his people would go to work that day. He told them what the conditions of the new system were, and that after the first of August, they would be required to turn out to work at six o'clock instead of five o'clock, as before. At the appointed hour every man was at his post in the field. Not one individual was missing.

The apprentices do more work in the nine hours required by law, than in twelve hours during slavery.

His apprentices are perfectly willing to work for him during their own time. He pays them at the rate of twenty-five cents a day. The people are less quarrelsome than when they were slaves.

About eight o'clock in the evening, Mr. C. invited us to step out into the piazza. Pointing to the houses of the laborers, which were crowded thickly together, and almost concealed by the cocoanut and calabash trees around them, he said, "there are probably more than four hundred people in that village. All my own laborers, with their free children, are retired for the night, and with them are many from the neighboring estates." We listened, but all was still, save here and there a low whistle from some of the watchmen. He said that night was a specimen of every night now. But it had not always been so. During slavery these villages were oftentimes a scene of bickering, revelry, and contention. One might hear the inmates reveling and shouting till midnight. Sometimes it would be kept up till morning. Such scenes have much decreased, and instead of the obscene and heathen songs which they used to sing, they are learning hymns from the lips of their children.

The apprentices are more trusty. They are more faithful in work which is given them to do. They take more interest in the prosperity of the estate generally, in seeing that things are kept in order, and that the property is not destroyed.

They are more open-hearted. Formerly they used to shrink before the eyes of the master, and appear afraid to meet him. They would go out of their way to avoid him, and never were willing to talk with him. They never liked to have him visit their houses; they looked on him as a spy, and always expected a reprimand, or perhaps a flogging. Now they look up cheerfully when they meet him, and a visit to their homes is esteemed a favor. Mr. C. has more confidence in his people than he ever had before.

There is less theft than during slavery. This is caused by greater respect for character, and the protection afforded to property by law. For a slave to steal from his master was never considered wrong, but rather a meritorious act. He who could rob the most without being detected was the best fellow. The blacks in several of the islands have a proverb, that for a thief to steal from a thief makes God laugh.

The blacks have a great respect for, and even fear of law. Mr. C. believes no people on earth are more influenced by it. They regard the same punishment, inflicted by a magistrate, much more than when inflicted by their master. Law is a kind of deity to them, and they regard it with great reverence and awe.

There is no insecurity now. Before emancipation there was a continual fear of insurrection. Mr. C. said he had lain down in bed many a night fearing that his throat would be cut before morning. He has started up often from a dream in which he thought his room was filled with armed slaves. But when the abolition bill passed, his fears all passed away. He felt assured there would be no trouble then. The motive to insurrection was taken away. As for the cutting of throats, or insult and violence in any way, he never suspects it. He never thinks of fastening his door at night now. As we were retiring to bed he looked round the room in which we had

been sitting, where every thing spoke of serenity and confidence—doors and windows open, and books and plate scattered about on the tables and sideboards. "You see things now," he said, "just as we leave them every night, but you would have seen quite a different scene had you come here a few years ago."

Mr. C. thinks the slaves of Barbadoes might have been entirely and immediately emancipated as well as those of Antigua. The results, he doubts not, would have been the same.

He has no fear of disturbance or insubordination in 1840. He has no doubt that the people will work. That there may be a little unsettled, excited, *experimenting* feeling for a short time, he thinks probable—but feels confident that things generally will move on peaceably and prosperously. He looks with much more anxiety to the emancipation of the non-predials in 1838.

There is no disposition among the apprentices to revenge their wrongs. Mr. C. feels the utmost security both of person and property.

The slaves were very much excited by the discussions in England. They were well acquainted with them, and looked and longed for the result. They watched every arrival of the packet with great anxiety. The people on his estate often knew its arrival before he did. One of his daughters remarked, that she could see their hopes flashing from their eyes. They manifested, however, no disposition to rebel, waiting in anxious but quiet hope for their release. Yet Mr. C. had no doubt, that if parliament had thrown out the emancipation bill, and all measures had ceased for their relief, there would have been a general insurrection.—While there was hope they remained peaceable, but had hope been destroyed it would have been buried in blood.

There was some dissatisfaction among the blacks with the apprenticeship. They thought they ought to be entirely free, and that their masters were deceiving them. They could not at first understand the conditions of the new system—there was some murmuring among them, but they thought it better, however, to wait six years for the boon, than to run the risk of losing it altogether by revolt.

The expenses of the apprenticeship are about the same as during slavery. But under the free system, Mr. C. has no doubt they will be much less. He has made a calculation of the expenses of cultivating the estate on which he resides for one year during slavery, and what they will probably be for one year under the free system. He finds the latter are less by about \$3,000.

Real estate has increased in value more than thirty per cent. There is greater confidence in the security of property. Instances were related to us of estates that could not be sold at any price before emancipation, that within the last two years have been disposed of at great prices.

The complaints to the magistrates, on the part of the planters, were very numerous at first, but have greatly diminished. They are of the most trivial and even ludicrous character. One of the magistrates says the greater part of the cases that come before him are from old women who cannot get their coffee early enough in the morning! and for offences of equal importance.

Prejudice has much diminished since emancipation. The discussions in England prior to that period had done much to soften it down, but the abolition of slavery has given it its death blow.

Such is a rapid sketch of the various topics

ouched upon during our interview with Mr. C. and his family.

Before we left the hospitable mansion of Lear's, we had the pleasure of meeting a company of gentlemen at dinner. With the exception of one, who was provost-marshal, they were merchants of Bridgetown. These gentlemen expressed their full concurrence in the statements of Mr. C., and gave additional testimony equally valuable.

Mr. W., the provost-marshal, stated that he had the supervision of the public jail, and enjoyed the best opportunity of knowing the state of crime, and he was confident that there was a less amount of crime since emancipation than before. He also spoke of the increasing attention which the negroes paid to neatness of dress and personal appearance.

The company broke up about nine o'clock, but not until we had seen ample evidence of the friendly feelings of all the gentlemen toward our object. There was not a single dissenting voice to any of the statements made, or any of the sentiments expressed. This fact shows that the prevailing feeling is in favor of freedom, and that too on the score of policy and self-interest.

Dinner parties are in one sense a very safe pulse in all matters of general interest. They rarely beat faster than the heart of the community. No subject is likely to be introduced amid the festivities of a fashionable circle, until it is fully endorsed by public sentiment.

Through the urgency of Mr. C., we were induced to remain all night. Early the next morning, he proposed a ride before breakfast to Scotland. Scotland is the name given to an abrupt, hilly section, in the north of the island. It is about five miles from Mr. C.'s, and nine from Bridgetown. In approaching, the prospect bursts suddenly upon the eye, extorting an involuntary exclamation of surprise. After riding for miles, through a country which gradually swells into slight elevations, or sweeps away in rolling plains, covered with cane, yams, potatoes, eddoes, corn, and grass, alternately, and laid out with the regularity of a garden; after admiring the cultivation, beauty, and skill exhibited on every hand, until almost wearied with viewing the creations of art; the eye at once falls upon a scene in which is crowded all the wildness and abruptness of nature in one of her most freakish moods—a scene which seems to defy the hand of cultivation and the graces of art. We ascended a hill on the border of this section, which afforded us a complete view. To describe it in one sentence, it is an immense basin, from two to three miles in diameter at the top, the edges of which are composed of ragged hills, and the sides and bottom of which are diversified with myriads of little hillocks and corresponding indentations. Here and there is a small sugar estate in the bottom, and cultivation extends some distance up the sides, though this is at considerable risk, for not unfrequently, large tracts of soil, covered with cane or provisions, slide down, overspreading the crops below, and destroying those which they carry with them.

Mr. C. pointed to the opposite side of the basin to a small group of stunted trees, which he said were the last remains of the Barbadoes forests. In the midst of them there is a boiling spring of considerable notoriety.

In another direction, amid the rugged precipices, Mr. C. pointed out the residences of a number of poor white families, whom he described as the most degraded, vicious, and abandoned people in

the island—"very far below the negroes." They live promiscuously, are drunken, licentious, and poverty-stricken,—a body of most squalid and miserable human beings.

From the height on which we stood, we could see the ocean nearly around the island, and on our right and left, overlooking the basin below us, rose the two highest points of land of which Barbadoes can boast. The white marl about their naked tops gives them a bleak and desolate appearance, which contrasts gloomily with the verdure of the surrounding cultivation.

After we had fully gratified ourselves with viewing the miniature representation of old Scotia, we descended again into the road, and returned to Lear's. We passed numbers of men and women going towards town with loads of various kinds of provisions on their heads. Some were black, and others were white—of the same class whose huts had just been shown us amid the hills and ravines of Scotland. We observed that the latter were barefoot, and carried their loads on their heads precisely like the former. As we passed these busy pedestrians, the blacks almost uniformly courtesied or spoke; but the whites did not appear to notice us. Mr. C. inquired whether we were not struck with this difference in the conduct of the two people, remarking that he had always observed it. It is very seldom, said he, that I meet a negro who does not speak to me politely; but this class of whites either pass along without looking up, or cast a half vacant, rude stare into one's face, without opening their mouths. Yet this people, he added, veriest raggamuffins as they are, despise the negroes, and consider it quite degrading to put themselves on terms of equality with them. They will beg of blacks more provident and industrious than themselves, or they will steal their poultry and rob their provision grounds at night; but they would disdain to associate with them. Doubtless these *sans culottes* swell in their dangling rags with the haughty consciousness that they possess *white skins*. What proud reflections they must have, as they pursue their barefoot way, thinking on their high lineage, and running back through the long line of their illustrious ancestry, whose notable badge was a *white skin*! No wonder they cannot stop to bow to the passing stranger. These sprouts of the Caucasian race are known among the Barbadians by the rather ungracious name of *Red Shanks*. They are considered the pest of the island, and are far more troublesome to the police, in proportion to their numbers, than the apprentices. They are estimated at about eight thousand.

The origin of this population we learned was the following: It has long been a law in Barbadoes, that each proprietor should provide a white man for every sixty slaves in his possession, and give him an acre of land, a house, and arms requisite for defence of the island in case of insurrection. This caused an importation of poor whites from Ireland and England, and their number has been gradually increasing until the present time.

During our stay of nearly two days with Mr. C., there was nothing to which he so often alluded as to the security from danger which was now enjoyed by the planters. As he sat in his parlor, surrounded by his affectionate family, the sense of personal and domestic security appeared to be a luxury to him. He repeatedly expressed himself substantially thus: "During the existence of slavery, how often have I retired to bed *fearing*

that I should have my throat cut before morning, but now the danger is all over."

We took leave of Lear's, after a protracted visit, not without a pressing invitation from Mr. C. to call again.

SECOND VISIT TO LEAR'S.

The following week, on Saturday afternoon, we received a note from Mr. C., inviting us to spend the Sabbath at Lear's, where we might attend service at a neighboring chapel, and see a congregation composed chiefly of apprentices. On our arrival, we received a welcome from the residents, which reassured us of their sympathy in our object. We joined the family circle around the centre table, and spent the evening in free conversation on the subject of slavery.

During the evening Mr. C. stated, that he had lately met with a planter who, for some years previous to emancipation, and indeed up to the very event, maintained that it was utterly impossible for such a thing ever to take place. The mother country, he said, could not be so mad as to take a step which must inevitably ruin the colonies. Now, said Mr. C., this planter would be one of the last in the island to vote for a restoration of slavery; nay, he even wishes to have the apprenticeship terminated at once, and entire freedom given to the people. Such changes as this were very common.

Mr. C. remarked that during slavery, if the negro ventured to express an opinion about any point of management, he was met at once with a reprimand. If one should say, "I think such a course would be best," or, "Such a field of cane is fit for cutting," the reply would be, "*Think! you have no right to think any thing about it. Do as I bid you.*" Mr. C. confessed frankly, that he had often used such language himself. Yet at the same time that he affected such contempt for the opinions of the slaves, he used to go around secretly among the negro houses at night to overhear their conversation, and ascertain their views. Sometimes he received very valuable suggestions from them, which he was glad to avail himself of, though he was careful not to acknowledge their origin.

Soon after supper, Miss E., one of Mr. C.'s daughters, retired for the purpose of teaching a class of colored children which came to her on Wednesday and Saturday nights. A sister of Miss E. has a class on the same days at noon.

During the evening we requested the favor of seeing Miss E.'s school. We were conducted by a flight of stairs into the basement story, where we found her sitting in a small recess, and surrounded by a dozen negro girls, from the ages of eight to fifteen. She was instructing them from the Testament, which most of them could read fluently. She afterwards heard them recite some passages which they had committed to memory, and interspersed the recitations with appropriate remarks of advice and exhortation.

It is to be remarked that Miss E. commenced instructing after the abolition; before that event the idea of such an employment would have been rejected as degrading.

At ten o'clock on Sabbath morning, we drove to the chapel of the parish, which is a mile and a half from Lear's. It contains seats for five hundred persons. The body of the house is appropriated to the apprentices. There were upwards of four hundred persons, mostly apprentices, pres-

ent, and a more quiet and attentive congregation we have seldom seen. The people were neatly dressed. A great number of the men wore black or blue cloth. The females were generally dressed in white. The choir was composed entirely of blacks, and sung with characteristic excellence.

There was so much intelligence in the countenances of the people, that we could scarcely believe we were looking on a congregation of lately emancipated slaves.

We returned to Lear's. Mr. C. noticed the change which has taken place in the observance of the Sabbath since emancipation. Formerly the smoke would be often seen at this time of day pouring from the chimneys of the boiling-houses; but such a sight has not been seen since slavery disappeared.

Sunday used to be the day for the negroes to work on their grounds; now it is a rare thing for them to do so. Sunday markets also prevailed throughout the island, until the abolition of slavery.

Mr. C. continued to speak of slavery. "I sometimes wonder," said he, "at myself, when I think how long I was connected with slavery; but self-interest and custom blinded me to its enormities." Taking a short walk towards sunset, we found ourselves on the margin of a beautiful pond, in which myriads of small gold fishes were disporting—now circling about in rapid evolutions, and anon leaping above the surface, and displaying their brilliant sides in the rays of the setting sun. When we had watched for some moments their happy gambols, Mr. C. turned around and broke a twig from a bush that stood behind us; "*there is a bush,*" said he, "*which has committed many a murder.*" On requesting him to explain, he said, that the root of it was a most deadly poison, and that the slave women used to make a decoction of it and give to their infants to destroy them; many a child had been murdered in this way. Mothers would kill their children, rather than see them *grow up to be slaves*. "Ah," he continued, in a solemn tone, pausing a moment and looking at us in a most earnest manner, "I could write a book about the evils of slavery. I could write a book about these things."

What a volume of blackness and blood!*

When we arose on Monday morning, the daylight had scarcely broken. On looking out of the window, we saw the mill slowly moving in the wind, and the field gang were going out to their daily work. Surely, we thought, this does not look much like the laziness and insubordination of freed negroes. After dressing, we walked down to the mill, to have some conversation with the people. They all bade us a cordial "good mornin'." The *tender* of the mill was an old man, whose despised locks were gray and thin, and on whose brow the hands of time and sorrow had written many effaceless lines. He appeared hale and cheerful, and answered our questions in distinct intelligible language. We asked him how they were all getting along under the new system. "Very well, massa," said he, "very well, thank God. All peaceable and good." "Do you like

* We are here reminded of a fact stated by Mr. C. on another occasion. He said, that he once attended at the death of a planter who had been noted for his severity to his slaves. It was the most horrid scene he ever witnessed. For hours before his death he was in the extreme agony, and the only words which he uttered were, "Africa, O Africa!" Those words he repeated every few minutes, till he died. And such a ghastly countenance, such distortions of the muscles, such a hellish glare of the eye, and such convulsions of the body—it made him shudder to think of them.

the apprenticeship better than slavery?" "Great deal better, massa; we is doing well now." "You like the apprenticeship as well as freedom, don't you?" "O no me massa, freedom till better." "What will you do when you are entirely free?" "We must work; all have to work when de free come, white and black." "You are old, and will not enjoy freedom long; why do you wish for freedom, then?" "Me want to *die* free, massa—it good ting to die free, and me want to see *children* free too."

We continued at Lear's during Monday, to be in readiness for a tour to the windward of the island, which Mr. C. had projected for us, and on which we were to set out early the next morning. In the course of the day we had opportunities of seeing the apprentices in almost every situation—in the field, at the mill, in the boiling-house, moving to and from work, and at rest. In every aspect in which we viewed them, they appeared cheerful, amiable, and easy of control. It was admirable to see with what ease and regularity every thing moved. An estate of nearly seven hundred acres, with extensive agriculture, and a large manufactory and distillery, employing three hundred apprentices, and supporting twenty-five horses, one hundred and thirty head of horned cattle, and hogs, sheep, and poultry in proportion, is manifestly a most complicated machinery. No wonder it should have been difficult to manage during slavery, when the main spring was absent, and every wheel out of gear.

We saw the apprentices assembled after twelve o'clock, to receive their allowances of yams. These provisions are distributed to them twice every week—on Monday and Thursday. They were strewed along the yard in heaps of fifteen pounds each. The apprentices came with baskets to get their allowances. It resembled a market scene, much chattering and talking, but no anger. Each man, woman, and child, as they got their baskets filled, placed them on their heads, and marched off to their several huts.

On Tuesday morning, at an early hour, Mr. C. took us in his phaeton on our projected excursion. It was a beautiful morning. There was a full breeze from the east, which had already started the ponderous wings of the wind-mills in every direction. The sun was shaded by light clouds, which rendered the air quite cool. Crossing the rich valley in which the Belle estate and other noble properties are situated, we ascended the cliffs of St. John's—a high ridge extending through the parish of that name—and as we rode along its top, eastward, we had a delightful view of sea and land. Below us on either hand lay vast estates glowing in the verdure of summer, and on three sides in the distance stretched the ocean. Rich swells of land, cultivated and blooming like a vast garden, extended to the north as far as the eye could reach, and on every other side down to the water's edge. One who has been accustomed to the wildness of American scenery, and to the imperfect cultivation, intercepted with woodland, which yet characterizes even the oldest portions of the United States, might revel for a time amid the sunny meadows, the waving cane fields, the verdant provision grounds, the acres of rich black soil without a blade of grass, and divided into holes two feet square for the cane plants with the precision almost of the cells of a honey comb; and withal he might be charmed with the luxurious mansions—more luxurious than superb—surrounded with the white cedar, the cocoa-nut tree, and the

tall, rich mountain cabbage—the most beautiful of all tropical trees; but perchance it would not require a very long excursion to weary him with the artificiality of the scenery, and cause him to sigh for the "woods and wilds," the "banks and braes," of his own majestic country.

After an hour and a half's drive, we reached Colliton estate, where we were engaged to breakfast. We met a hearty welcome from the manager, Samuel Hinkston, Esq. We were soon joined by several gentlemen whom Mr. H. had invited to take breakfast with us; these were the Rev. Mr. Giteus, rector of St. Philip's parish, (in which Colliton estate is situated,) and member of the colonial council; Mr. Thomas, an extensive attorney of Barbadoes; and Dr. Bell, a planter of Demerara—then on a visit to the island. We conversed with each of the gentlemen separately, and obtained their individual views respecting emancipation.

Mr. Hinkston has been a planter for thirty-six years, and is highly esteemed throughout the island. The estate which he manages, ranks among the first in the island. It comprises six hundred acres of superior land, has a population of two hundred apprentices, and yields an average crop of one hundred and eighty hogsheads. Together with his long experience and standing as a planter, Mr. H. has been for many years local magistrate for the parish in which he resides. From these circumstances combined, we are induced to give his opinions on a variety of points.

1. He remarked that the planters were getting along *infinitely* better under the new system than they ever did under the old. Instead of regretting that the change had taken place, he is looking forward with pleasure to a better change in 1840, and he only regrets that it is not to come sooner.

2. Mr. H. said it was generally conceded that the island was never under better cultivation than at the present time. The crops for this year will exceed the average by several thousand hogsheads. The canes were planted in good season, and well attended to afterwards.

3. Real estate has risen very much since emancipation. Mr. H. stated that he had lately purchased a small sugar estate, for which he was obliged to give several hundred pounds more than it would have cost him before 1834.

4. There is not the least sense of insecurity now. Before emancipation there was much fear of insurrection, but that fear passed away with slavery.

5. The prospect for 1840 is good. That people have no fear of ruin after emancipation, is proved by the building of sugar works on estates which never had any before, and which were obliged to cart their canes to neighboring estates to have them ground and manufactured. There are also numerous improvements making on the larger estates. Mr. H. is preparing to make a new mill and boiling-house on Colliton, and other planters are doing the same. Arrangements are making too in various directions to build new negro villages on a more commodious plan.

6. Mr. H. says he finds his apprentices perfectly ready to work for wages during their own time. Whenever he needs their labor on Saturday, he has only to ask them, and they are ready to go to the mill, or the field at once. There has not been an instance on Colliton estate in which the apprentices have refused to work, either during the hours required by law, or during their own time. When he does not need their services on Satur-

day, they either hire themselves to other estates or work on their own grounds.

7. Mr. H. was ready to say, both as a planter and a magistrate, that vice and crime generally had decreased, and were still on the decrease. Petty thefts are the principal offences. He has not had occasion to send a single apprentice to the court of sessions for the last six months.

8. He has no difficulty in managing his people—far less than he did when they were slaves. It is very seldom that he finds it necessary to call in the aid of the special magistrate. Conciliatory treatment is generally sufficient to maintain order and industry among the apprentices.

9. He affirms that the negroes have no disposition to be revengeful. He has never seen any thing like revenge.

10. His people are as far removed from insolence as from vindictiveness. They have been uniformly civil.

11. His apprentices have more interest in the affairs of the estate, and he puts more confidence in them than he ever did before.

12. He declares that the working of the apprenticeship, as also that of entire freedom, depends entirely on the *planters*. If they act with common humanity and reason, there is no fear but that the apprentices will be peaceable.

Mr. Thomas is attorney for fifteen estates, on which there are upwards of two thousand five hundred apprentices. We were informed that he had been distinguished as a *severe disciplinarian* under the old reign, or in plain terms, had been a *cruel man and a hard driver*; but he was one of those who, since emancipation, have turned about and conformed their mode of treatment to the new system. In reply to our inquiry how the present system was working, he said, “infinitely better (such was his language) than slavery. I succeed better on all the estates under my charge than I did formerly. I have far less difficulty with the people. I have no reason to complain of their conduct. However, I think they will do still better after 1840.”

We made some inquiries of Dr. Bell concerning the results of abolition in Demerara. He gave a decidedly flattering account of the working of the apprenticeship system. No fears are entertained that Demerara will be ruined after 1840. On the contrary it will be greatly benefited by emancipation. It is now suffering from a want of laborers, and after 1840 there will be an increased emigration to that colony from the older and less productive colonies. The planters of Demerara are making arrangements for cultivating sugar on a larger scale than ever before. Estates are selling at very high prices. Every thing indicates the fullest confidence on the part of the planters that the prosperity of the colony will not only be permanent, but progressive.

After breakfast we proceeded to the Society's estate. We were glad to see this estate, as its history is peculiar. In 1736 it was bequeathed by General Coddington to a society in England, called “The Society for the promotion of Christian Knowledge.” The proceeds of the estate were to be applied to the support of an institution in Barbadoes, for educating missionaries of the established order. Some of the provisions of the will were that the estate should always have three hundred slaves upon it; that it should support a school for the education of the negro children, who were to be taught a portion of every day until they were twelve years old, when they were to go into the

field; and that there should be a chapel built upon it. The negroes belonging to the estate have for upwards of a hundred years been under this kind of instruction. They have all been taught to read, though in many instances they have forgotten all they learned, having no opportunity to improve after they left school. They enjoy some other comforts peculiar to the Society's estate. They have neat cottages built apart—each on a half-acre lot, which belongs to the apprentice, and for the cultivation of which he is allowed one day out of the five working days. Another peculiarity is, that the men and women work in separate gangs.

At this estate we procured horses to ride to the College. We rode by the chapel and school-house belonging to the Society's estate, which are situated on the brow of a high hill. From the same hill we caught a view of Coddington college, which is situated on a low bottom extending from the foot of the rocky cliff on which we stood to the sea shore, a space of quarter of a mile. It is a long, narrow, ill-constructed edifice.

We called on the principal, Rev. Mr. Jones, who received us very cordially, and conducted us over the buildings and the grounds connected with them. The college is large enough to accommodate a hundred students. It is fitted out with lodging rooms, various professors' departments, dining hall, chapel, library, and all the appurtenances of a university. The number of students at the close of the last term was *fifteen*.

The professors, two in number, are supported by a fund, consisting of £40,000 sterling, which has in part accumulated from the revenue of the estate.

The principal spoke favorably of the operation of the apprenticeship in Barbadoes, and gave the negroes a decided superiority over the lower class of whites. He had seen only one colored beggar since he came to the island, but he was infested with multitudes of white ones.

It is intended to improve the college buildings as soon as the toil of apprentices on the Society's estate furnishes the requisite means. This robbing of God's image to promote education is horrible enough; taking the wages of slavery to spread the kingdom of Christ!

On re-ascending the hill, we called at the Society's school. There are usually in attendance about one hundred children, since the abolition of slavery. Near the school-house is the chapel of the estate, a neat building, capable of holding three or four hundred people. Adjacent to the chapel is the burial ground for the negroes belonging to the Society's estate. We noticed several neat tombs, which appeared to have been erected only a short time previous. They were built of brick, and covered over with lime, so as to resemble white marble slabs. On being told that these were erected by the negroes themselves over the bodies of their friends, we could not fail to note so beautiful an evidence of their civilization and humanity. We returned to the Society's estate, where we exchanged our saddles for the phaeton, and proceeded on our eastward tour.

Mr. C. took us out of the way a few miles to show us one of the few curiosities of which Barbadoes can boast. It is called the “Horse.” The shore for some distance is a high and precipitous ledge of rocks, which overhangs the sea in broken cliffs. In one place a huge mass has been riven from the main body of rock and fallen into the sea. Other huge fragments have been broken off in the same manner. In the midst of these, a

number of steps have been cut in the rock for the purpose of descending to the sea. At the bottom of these steps, there is a broad platform of solid rock, where one may stand securely, and hear the waves breaking around him like heavy thunders. Through the fissures we could see the foam and spray mingling with the blue of the ocean, and flashing in the sunshine. To the right, between the largest rock and the main land, there is a chamber of about ten feet wide, and twenty feet long. The fragment, which forms one of its sides, leans towards the main rock, and touches it at top, forming a roof, with here and there a fissure, through which the light enters. At the bottom of the room there is a clear bed of water, which communicates with the sea by a small aperture under the rock. It is as placid as a summer pond, and is fitted with steps for a bathing place. Bathe, truly! with the sea ever dashing against the side, and roaring and reverberating with deafening echo.

On a granite slab, fixed in the side of the rock at the bottom of the first descent, is an inscription. Time has very much effaced the letters, but by the aid of Mr. C.'s memory, we succeeded in deciphering them. They will serve as the hundred and first exemplification of the Bonapartean maxim—"There is but one step from the sublime to the ridiculous."

"In this remote, and hoarse resounding place,
Which billows clash, and craggy cliffs embrace,
These bubbling springs amid such horrors rise,
But armed with virtue, horrors we despise,
Bathe undismayed, nor dread the impending rock,
'Tis virtue shields us from each adverse shock.

GENIO LOCI SACRUM POSUIT

J. R.

MARTIS MENSE

1769."

From the "Crane," which is the name given to that section of the country in which the "Horse" is situated, we bent our way in a southerly direction to the Ridge estate, which was about eight miles distant, where we had engaged to dine. On the way we passed an estate which had just been on fire. The apprentices, fearing lest their houses should be burnt, had carried away all the moveables from them, and deposited them in separate heaps, on a newly ploughed field. The very doors and window shutters had been torn off and carried into the field, several acres of which were strewn over with piles of such furniture. Mr. C. was scarcely less struck with this scene than we were, and he assured us that he had never known such providence manifested on a similar occasion during slavery.

At the Ridge estate we met Mr. Clarke, manager at Staple Grove estate, Mr. Applewhite of Carton, and a brother of Mr. C. The manager, Mr. Cecil, received us with the customary cordiality.

Mr. Clarke is the manager of an estate on which there are two hundred apprentices. His testimony was, that the estate was better cultivated since abolition than before, and that it is far easier to control the laborers, and secure uniformity of labor under the present system. He qualified this remark, by saying, that if harsh or violent measures were used, there would be more difficulty now than during slavery; but kind treatment and a conciliatory spirit never failed to secure peace and industry. At the time of abolition, Mr. C. owned ten slaves, whom he entirely emancipated. Some of these still remain with him as domestics; others are hired on an adjoin-

ing estate. One of those who left him to work on another estate, said to him, "Massa, whenever you want anybody to help you, send to me, and I'll come. It makes no odds when it is—I'll be ready at any time—day or night." Mr. C. declared himself thoroughly convinced of the propriety of immediate emancipation; though he was once a violent opposer of abolition. He said, that if he had the power, he would emancipate every apprentice on his estate to-morrow. As we were in the sugar-house examining the quality of the sugar, Mr. C. turned to one of us, and putting his hand on a hogshead, said, "You do not raise this article in your state, (Kentucky,) I believe." On being answered in the negative, he continued, "Well, we will excuse you, then, somewhat in your state—you can't treat your slaves so cruelly there. *This, this* is the dreadful thing! Wherever sugar is cultivated by slaves, there is extreme suffering."

Mr. Applewhite said emphatically, that there was no danger in entire emancipation. He was the proprietor of more than a hundred apprentices and he would like to see them all free at once.

During a long sitting at the dinner table, emancipation was the topic, and we were gratified with the perfect unanimity of sentiment among these planters. After the cloth was removed, and we were about leaving the table, Mr. Clarke begged leave to propose a toast. Accordingly, the glasses of the planters were once more filled, and Mr. C., bowing to us, gave our health, and "success to our laudable undertaking"—"most laudable undertaking," added Mr. Applewhite, and the glasses were emptied. Had the glasses contained water instead of wine, our gratification would have been complete. It was a thing altogether beyond our most sanguine expectations, that a company of planters, all of whom were but three years previous the actual oppressors of the slave, should be found wishing success to the cause of emancipation.

At half-past eight o'clock, we resumed our seats in Mr. C.'s phaeton, and by the nearest route across the country, returned to Lear's. Mr. C. entertained us by the way with eulogies upon the industry and faithfulness of his apprentices. It was, he said, one of the greatest pleasures he experienced, to visit the different estates under his charge, and witness the respect and affection which the apprentices entertained towards him. Their joyful welcome, their kind attentions during his stay with them, and their hearty 'good-bye, massa,' when he left, delighted him.

VISIT TO COLONEL ASHBY'S.

We were kindly invited to spend a day at the mansion of Colonel Ashby, an aged and experienced planter, who is the proprietor of the estate on which he resides. Colonel A.'s estate is situated in the parish of Christ Church, and is almost on the extreme point of a promontory, which forms the southernmost part of the island. An early and pleasant drive of nine miles from Bridgetown, along the southeastern coast of the island, brought us to his residence. Colonel A. is a native of Barbadoes, has been a practical planter since 1795, and for a long time a colonial magistrate, and commander of the parish troops. His present estate contains three hundred and fifty acres, and has upon it two hundred and thirty apprentices, with a large number of free children. His average crop is eighty large hogsheads. Colonel A. remarked to us, that he had witnessed

many cruelties and enormities under "the reign of terror." He said, that the abolition of slavery had been an incalculable blessing, but added, that he had not always entertained the same views respecting emancipation. Before it took place, he was a violent opposer of any measure tending to abolition. He regarded the English abolitionists, and the anti-slavery members in parliament, with unmingled hatred. He had often cursed Wilberforce most bitterly, and thought that no doom, either in this life, or in the life to come, was too bad for him. "But," he exclaimed, "how mistaken I was about that man—I am convinced of it now—O he was a good man—a noble philanthropist—if there is a chair in heaven, Wilberforce is in it!" Colonel A. is somewhat sceptical, which will account for his hypothetical manner of speaking about heaven.

He said that he found no trouble in managing his apprentices. As local or colonial magistrate, in which capacity he still continued to act, he had no cases of serious crime to adjudicate, and very few cases of petty misdemeanor. Colonel A. stated emphatically, that the negroes were not disposed to leave their employment, unless the master was intolerably passionate and hard with them; as for himself, he did not fear losing a single laborer after 1840.

He dwelt much on the trustiness and strong attachment of the negroes, where they are well treated. There were no people in the world that he would trust his property or life with sooner than negroes, provided he had the previous management of them long enough to secure their confidence. He stated the following fact in confirmation of this sentiment. During the memorable insurrection of 1816, by which the neighboring parishes were dreadfully ravaged, he was suddenly called from home on military duty. After he had proceeded some distance, he recollected that he had left five thousand dollars in an open desk at home. He immediately told the fact to his slave who was with him, and sent him back to take care of it. He knew nothing more of his money until the rebellion was quelled, and peace restored. On returning home, the slave led him to a cocoa-nut tree near by the house, and dug up the money, which he had buried under its roots. He found the whole sum secure. The negro, he said, might have taken the money, and he would never have suspected him, but would have concluded that it had been, in common with other larger sums, seized upon by the insurgents. Colonel A. said that it was impossible for him to mistrust the negroes as a body. He spoke in terms of praise also of the *conjugal attachment* of the negroes. His son, a merchant, stated a fact on this subject. The wife of a negro man whom he knew, became afflicted with that loathsome disease, the leprosy. The man continued to live with her, notwithstanding the disease was universally considered contagious, and was peculiarly dreaded by the negroes. The man, on being asked why he lived with his wife under such circumstances, said, that he had lived with her when she was well, and he could not bear to forsake her when she was in distress.

Colonel A. made numerous inquiries respecting slavery in America. He said there would certainly be insurrections in the slaveholding states, unless slavery was abolished. Nothing but abolition could put an end to insurrections.

Mr. Thomas, a neighboring planter, dined with us. He had not carried a complaint to the special magistrate against his apprentices for six

months. He remarked particularly that emancipation had been a great blessing to the master; it brought freedom to him as well as to the slave.

A few days subsequent to our visit to Colonel A.'s, the Reverend Mr. Packer, of the Established Church, called at our lodgings, and introduced a planter from the parish of St. Thomas. The planter is proprietor of an estate, and has eighty apprentices. His apprentices conduct themselves very satisfactorily, and he had not carried a half dozen complaints to the special magistrate since 1834. He said that cases of crime were very rare, as he had opportunity of knowing, being local magistrate. There were almost no penal offences brought before him. Many of the apprentices of St. Thomas parish were buying their freedom, and there were several cases of appraisement* every week. The Monday previous, six cases came before him, in four of which the apprentices paid the money on the spot.

Before this gentleman left, the Rev. Mr. C. called in with Mr. Pigeot, another planter, with whom we had a long conversation. Mr. P. has been a manager for many years. We had heard of him previously as the only planter in the island who had made an experiment in task work prior to abolition. He tried it for twenty months before that period on an estate of four hundred acres and two hundred people. His plan was simply to give each slave an ordinary day's work for a task; and after that was performed, the remainder of the time, if any, belonged to the slave. *No wages were allowed.* The gang were expected to accomplish just as much as they did before, and to do it as well, however long a time it might require; and if they could finish in half a day, the other half was their own, and they might employ it as they saw fit. Mr. P. said, he was very soon convinced of the good policy of the system; though he had one of the most unruly gangs of negroes to manage in the whole island. The results of the experiment he stated to be these:

1. The usual day's work was done generally before the middle of the afternoon. Sometimes it was completed in five hours.

2. The work was done as well as it was ever done under the old system. Indeed, the estate continued to improve in cultivation, and presented a far better appearance at the close of the twenty months, than when he took the charge of it.

3. The trouble of management was greatly diminished. Mr. P. was almost entirely released from the care of overseeing the work: he could trust it to the slaves.

4. The whip was entirely laid aside. The idea of having a part of the day which they could call their own, and employ for their own interests, was stimulus enough for the slaves without resorting to the whip.

5. The time gained was not spent (as many feared and prophesied it would be) either in mischief or indolence. It was diligently improved in cultivating their provision grounds, or working for wages on neighboring estates. Frequently a man and his wife would commence early and work together until they got the work of both so far advanced that the man could finish it alone before night; and then the woman would gather up a load of yams and start for the market.

6. The condition of the people improved aston-

* When an apprentice signifies his wish to purchase his freedom, he applies to the magistrate for an appraisement. The appraisement is made by one special and two local magistrates.

ishingly. They became one of the most industrious and orderly gangs in the parish. Under the former system they were considered inadequate to do the work of the estate, and the manager was obliged to hire additional hands every year, to take off the crop; but Mr. P. never hired any, though he made as large crops as were made formerly.

7. After the abolition of slavery, his people chose to continue on the same system of task work.

Mr. P. stated that the planters were universally opposed to his experiment. They laughed at the idea of making negroes work without using the whip; and they all prophesied that it would prove an utter failure. After some months' successful trial, he asked some of his neighbor planters what they thought of it then, and he appealed to them to say whether he did not get his work done as thoroughly and seasonably as they did theirs. They were compelled to admit it; but still they were opposed to his system, even more than ever. They called it an *innovation*—it was setting a bad example; and they honestly declared that they did not wish the slaves to *have any time of their own*. Mr. P. said, he was first induced to try the system of task work from a consideration that the negroes were men as well as himself, and deserved to be dealt with as liberally as their relation allowed. He soon found that what was intended as a favor to the slaves was really a benefit to the master. Mr. P. was persuaded that entire freedom would be better for all parties than apprenticeship. He had heard some fears expressed concerning the fate of the island after 1840; but he considered them very absurd.

Although this planter looked forward with sanguine hopes to 1840, yet he would freely say that he did not think the apprenticeship would be any preparation for entire freedom. The single object with the great majority of the planters seemed to be to *get as much out of the apprentices as they possibly could during the term*. No attention had been paid to preparing the apprentices for freedom.

We were introduced to a planter who was notorious during the reign of slavery for the *strictness of his discipline*, to use the Barbadian phrase, or, in plain English, for his rigorous treatment and his cruelty.

He is the proprietor of three sugar estates and one cotton plantation in Barbadoes, on all of which there are seven hundred apprentices. He was a luxurious looking personage, bottle-cheeked and huge in the midst, and had grown fat on slaveholding indulgences. He mingled with every sentence he uttered some profane expression, or solemn appeal to his "honor," and seemed to be greatly delighted with hearing himself talk. He displayed all those prejudices which might naturally be looked for in a mind educated and trained as his had been. As to the conduct of the apprentices, he said they were peaceable and industrious, and mostly well disposed. But after all, the negroes were a perverse race of people. It was a singular fact, he said, that the severer the master the better the apprentices. When the master was mild and indulgent, they were sure to be lazy, insolent, and unfaithful. *He knew this by experience; this was the case with his apprentices*. His house-servants especially were very bad. But there was one complaint he had against them all, domestics and *praedials*—they always hold him to the letter of the law, and are ready to arraign him before the special ma-

gistrate for every infraction of it on his part, however trifling. How ungrateful, truly! After being provided for with parental care from earliest infancy, and supplied yearly with two suits of clothes, and as many yams as they could eat, and only having to work thirteen or fifteen hours per day in return; and now when they are no longer slaves, and new privileges are conferred, to exact them to the full extent of the law which secures them—what ingratitude! How soon are the kindnesses of the past, and the hand that bestowed them, forgotten! Had these people possessed the sentiments of human beings, they would have been willing to take the boon of freedom and lay it at their master's feet, dedicating the remainder of their days to his discretionary service!

But with all his violent prejudices, this planter stated some facts which are highly favorable to the apprentices.

1. He frankly acknowledged that his estates were never under better cultivation than at the present time: and he could say the same of the estates throughout the island. The largest crops that have ever been made, will be realized this year.

2. The apprentices are generally willing to work on the estates on Saturday whenever their labor is needed.

3. The females are very much disposed to abandon field labor. He has great difficulty sometimes in inducing them to take their hoes and go out to the field along with the men; it was the case particularly *with the mothers*! This he regarded as a sore evil!

4. The free children he represented as being in a wretched condition. Their parents have the entire management of them, and they are utterly opposed to having them employed on the estates. He condemned severely the course taken in a particular instance by the late Governor, Sir Lionel Smith. He took it upon himself to go around the island and advise the parents never to bind their children in any kind of apprenticeship to the planters. He told them that sooner than involve their free children in any way, they ought to "work their own fingers to the stubs." The consequence of this imprudent measure, said our informant, is that the planters have no control over the children born on their estates; and in many instances their parents have sent them away lest their *residence* on the property should, by some chance, give the planter a claim upon their services. Under the good old system the young children were placed together under the charge of some superannuated women, who were fit for nothing else, and the mothers went into the field to work; now the nursery is broken up, and the mothers spend half of their time *"in taking care of their brats."*

5. As to the management of the working people, there need not be any more difficulty now than during slavery. If the magistrates, instead of encouraging the apprentices to complain and be insolent, would join their influence to support the authority of the planters, things might go on nearly as smoothly as before.

In company with Rev. Mr. Packer, late Rector of St. Thomas, we rode out to the Belle estate, which is considered one of the finest in the island. Mr. Marshall, the manager, received us cordially. He was selected, with two others, by Sir Lionel Smith, to draw up a scale of labor for general use in the island. There are five hundred acres in the estate, and two hundred

and thirty-five apprenticed laborers. The manager stated that every thing was working well on his property. He corroborated the statements made by other planters with regard to the conduct of the apprentices. On one point he said the planters had found themselves greatly disappointed. It was feared that after emancipation the negroes would be very much averse to cultivating cane, as it was supposed that nothing but the whip could induce them to perform that species of labor. But the truth is, they now not only cultivate the estate lands better than they did when under the lash, but also cultivate a third of their half-acre allotments in cane on their own accounts. They would plant the whole in cane if they were not discouraged by the planter, whose principal objection to their doing so is that it would lead to the entire neglect of *provision cultivation*. The apprentices on Belle estate will make little short of one thousand dollars the present season by their sugar.

Mr. M. stated that he was extensively acquainted with the cultivation of the island, and he knew that it was in a better condition than it had been for many years. There were twenty-four estates under the same attorneyship with the Belle, and they were all in the same prosperous condition.

A short time before we left Barbadoes we received an invitation from Col. Barrow, to breakfast with him at his residence on Edgecome estate—about eight miles from town. Mr. Cummins, a colored gentleman, a merchant of Bridgetown, and agent of Col. B., accompanied us.

The proprietor of Edgecome is a native of Barbadoes, of polished manners and very liberal views. He has travelled extensively, has held many important offices, and is generally considered the *cleverest* man in the island. He is now a member of the council, and acting attorney for about twenty estates. He remarked that he had always desired emancipation, and had prepared himself for it; but that it had proved a greater blessing than he had expected. His apprentices did as much work as before, and it was done without the application of the whip. He had not had any cases of insubordination, and it was very seldom that he had any complaints to make to the special magistrate. "The apprentices," said he, "understand the meaning of law, and they regard its authority." He thought there was no such thing in the island as a *sense of insecurity*, either as respected person or property. Real estate had risen in value.

Col. B. alluded to the expensiveness of slavery, remarking that after all that was expended in purchasing the slaves, it cost the proprietor as much to maintain them, as it would to hire free men. He spoke of the habit of exercising arbitrary power, which being in continual play up to the time of abolition, had become so strong that managers even yet gave way to it, and frequently punished their apprentices, in spite of all penalties. The fines inflicted throughout the island in 1836, upon planters, overseers, and others, for punishing apprentices, amounted to one thousand two hundred dollars. Col. B. said that he found the legal penalty so inadequate, that in his own practice he was obliged to resort to other means to deter his book-keepers and overseers from violence; hence he discharged every man under his control who was known to strike an apprentice. He does not think that the apprenticeship will be a means of preparing the negroes for freedom,

nor does he believe that they ~~need~~ any preparation. He should have apprehended no danger, had emancipation taken place in 1834.

At nine o'clock we sat down to breakfast. Our places were assigned at opposite sides of the table, between Col. B. and Mr. C. To an American eye, we presented a singular spectacle. A wealthy planter, a member of the legislative council, sitting at the breakfast table with a colored man, whose mother was a negress of the most unmitigated hue, and who himself showed a head of hair as curly as his mother's! But this colored guest was treated with all that courtesy and attention to which his intelligence, worth and accomplished manners so justly entitle him.

About noon, we left Edgecome, and drove two miles farther, to Horton—an estate owned by Foster Clarke, Esq., an attorney for twenty-two estates, who is now temporarily residing in England. The intelligent manager of Horton received us and our colored companion, with characteristic hospitality. Like every one else, he told us that the apprenticeship was far better than slavery, though he was looking forward to the still better system, entire freedom.

After we had taken a lunch, Mr. Cummins invited our host to take a seat with us in his carriage, and we drove across the country to Drax Hall. Drax Hall is the largest estate in the island—consisting of eight hundred acres. The manager of this estate confirmed the testimony of the Barbadian planters in every important particular.

From Drax Hall we returned to Bridgetown, accompanied by our friend Cummins.

CHAPTER II.

TESTIMONY OF SPECIAL MAGISTRATES, POLICE OFFICERS, CLERGYMEN, AND MISSIONARIES.

NEXT in weight to the testimony of the planters is that of the special magistrates. Being officially connected with the administration of the apprenticeship system, and the adjudicators in all difficulties between master and servant, their views of the system and of the conduct of the different parties are entitled to special consideration. Our interviews with this class of men were frequent during our stay in the island. We found them uniformly ready to communicate information, and free to express their sentiments.

In Barbadoes there are seven special magistrates, presiding over as many districts, marked A, B, C, &c., which include the whole of the apprentice population, *praedial* and *non-praedial*. These districts embrace an average of twelve thousand apprentices—some more and some less. All the complaints and difficulties which arise among that number of apprentices and their masters, overseers and book-keepers, are brought before the single magistrate presiding in the district in which they occur. From the statement of this fact it will appear in the outset either that the special magistrates have an incalculable amount of business to transact, or that the conduct of the apprentices is wonderfully peaceable. But more of this again.

About a week following our first interview with his excellency, Sir Evan McGregor, we received an invitation to dine at Government House with a company of gentlemen. On our arrival at six o'clock, we were conducted into a large ante-chamber above the dining hall, where we wer-

soon joined by the Solicitor-General, Hon. R. B. Clarke, Dr. Clarke, a physician, Maj. Colthurst, Capt. Hamilton, and Mr. Galloway, special magistrates. The appearance of the Governor about an hour afterwards, was the signal for an adjournment to dinner.

Slavery and emancipation were the engrossing topics during the evening. As our conversation was for the most part general, we were enabled to gather at the same time the opinions of all the persons present. There was, for aught we heard or could see to the contrary, an entire unanimity of sentiment. In the course of the evening we gathered the following facts and testimony :

1. All the company testified to the benefits of abolition. It was affirmed that the island was never in so prosperous a condition as at present.

2. The estates generally are better cultivated than they were during slavery. Said one of the magistrates :

"If, gentlemen, you would see for yourselves the evidences of our successful cultivation, you need but to travel in any part of the country, and view the superabundant crops which are now being taken off; and if you would satisfy yourselves that emancipation has not been ruinous to Barbadoes, only cast your eyes over the land in any direction, and see the flourishing condition both of houses and fields: every thing is starting into new life."

It was also stated that more work was done during the nine hours required by law, than was done during slavery in twelve or fifteen hours, with all the driving and goading which were then practised.

3. Offences have not increased, but rather lessened. The Solicitor-General remarked, that the comparative state of crime could not be ascertained by a mere reference to statistical records, since previous to emancipation all offences were summarily punished by the planters. Each estate was a little despotism, and the manager took cognizance of all the misdemeanors committed among his slaves—inflicting such punishment as he thought proper. The public knew nothing about the offences of the slaves, unless something very atrocious was committed. But since emancipation has taken place, all offences, however trivial, come to the light and are recorded. He could only give a judgment founded on observation. It was his opinion, that there were fewer petty offences, such as thefts, larcenies, &c., than during slavery. As for serious crime, it was hardly known in the island. The whites enjoy far greater safety of person and property than they did formerly.

Maj. Colthurst, who is an Irishman, remarked, that he had long been a magistrate or justice of the peace in Ireland, and he was certain that at the present ratio of crime in Barbadoes, there would not be as much perpetrated in six years to come, as there is in Ireland among an equal population in six months. For his part, he had never found in any part of the world so peaceable and non-offensive a community.

4. It was the unanimous testimony that there was no disposition among the apprentices to revenge injuries committed against them. *They are not a revengeful people*, but on the contrary are remarkable for forgetting wrongs, particularly when they are succeeded by kindness.

5. The apprentices were described as being generally civil and respectful toward their employers. They were said to manifest more inde-

pendence of feeling and action than they did when slaves; but were seldom known to be insolent unless grossly insulted or very harshly used.

6. Ample testimony was given to the law-abiding character of the negroes. When the apprenticeship system was first introduced, they did not fully comprehend its provisions, and as they had anticipated entire freedom, they were disappointed and dissatisfied. But in a little while they became reconciled to the operations of the new system, and have since manifested a due subordination to the laws and authorities.

7. There is great desire manifested among them to purchase their freedom. Not a week passes without a number of appraisements. Those who have purchased their freedom have generally conducted well, and in many instances are laboring on the same estates on which they were slaves.

8. There is no difficulty in inducing the apprentices to work on Saturday. They are usually willing to work if proper wages are given them. If they are not needed on the estates, they either work on their own grounds, or on some neighboring estate.

9. The special magistrates were all of the opinion that it would have been entirely safe to have emancipated the slaves of Barbadoes in 1834. They did not believe that any preparation was needed; but that entire emancipation would have been decidedly better than the apprenticeship.

10. The magistrates also stated that the number of complaints brought before them was comparatively small, and it was gradually diminishing. The offences were of a very trivial nature, mostly cases of slight insubordination, such as impertinent replies and disobedience of orders.

11. They stated that they had more trouble with petty overseers and managers and small proprietors than with the entire black population.

12. The special magistrates further testified that wherever the planters have exercised common kindness and humanity, the apprentices have generally conducted peaceably. Whenever there are many complaints from one estate, it is presumable that the manager is a bad man.

13. Real estate is much higher throughout the island than it has been for many years. A magistrate said that he had heard of an estate which had been in market for ten years before abolition and could not find a purchaser. In 1835, the year following abolition, it was sold for one third more than was asked for it two years before.

14. It was stated that there was not a proprietor in the island, whose opinion was of any worth, who would wish to have slavery restored. Those who were mostly bitterly opposed to abolition, have become reconciled, and are satisfied that the change has been beneficial. The Solicitor-General was candid enough to own that he himself was openly opposed to emancipation. He had declared publicly and repeatedly while the measure was pending in Parliament, that abolition would ruin the colonies. But the results had proved so different that he was ashamed of his former forebodings. He had no desire ever to see slavery re-established.

15. The first of August, 1834, was described as a day of remarkable quiet and tranquillity. The Solicitor-General remarked, that there were many fears for the results of that first day of abolition. He said he arose early that morning,

and before eight o'clock rode through the most populous part of the island, over an extent of twelve miles. The negroes were all engaged in their work as on other days. A stranger riding through the island, and ignorant of the event which had taken place that morning, would have observed no indications of so extraordinary a change. He returned home satisfied that all would work well.

16. The change in 1840 was spoken of as being associated with the most sanguine expectations. It was thought that there was more danger to be apprehended from the change in 1838. It was stated that there were about fifteen thousand non-prædials, who would then be emancipated in Barbadoes. This will most likely prove the occasion of much excitement and uneasiness, though it is not supposed that any thing serious will arise. The hope was expressed that the legislature would effect the emancipation of the whole population at that time. One of the magistrates informed us that he knew quite a number of planters in his district who were willing to liberate their apprentices immediately, but they were waiting for a general movement. It was thought that this state of feeling was somewhat extensive.

17. The magistrates represented the negroes as naturally confiding and docile, yielding readily to the authority of those who are placed over them. Maj. Colthurst presides over a district of 9,000 apprentices; Capt. Hamilton over a district of 13,000, and Mr. Galloway over the same number. There are but three days in the week devoted to hearing and settling complaints. It is very evident that in so short a time it would be utterly impossible for one man to control and keep in order such a number, unless the subjects were of themselves disposed to be peaceable and submissive. The magistrates informed us that notwithstanding the extent of their districts, they often did not have more than from a dozen to fifteen complaints in a week.

We were highly gratified with the liberal spirit and the intelligence of the special magistrates. Major Colthurst is a gentleman of far more than ordinary pretensions to refinement and general information. He was in early life a justice of the peace in Ireland, he was afterwards a major in his Majesty's service, and withal, has been an extensive traveller. Fifteen years ago he travelled in the United States, and passed through several of the slaveholding states, where he was shocked with the abominations of slavery. He was persuaded that slavery was worse in our country, than it has been for many years in the West Indies. Captain Hamilton was formerly an officer in the British navy. He seems quite devoted to his business, and attached to the interests of the apprentices. Mr. Galloway is a colored gentleman, highly respected for his talents. Mr. G. informed us that *prejudice* against color was rapidly diminishing—and that the present Governor was doing all in his power to discountenance it.

The company spoke repeatedly of the noble act of abolition, by which Great Britain had immortalized her name more than by all the achievements of her armies and navies.

The warmest wishes were expressed for the abolition of slavery in the United States. All said they should rejoice when the descendants of Great Britain should adopt the noble example of their mother country. They hailed the present anti-slavery movements. Said the Solicitor-General, "We were once strangely opposed to the

English anti-slavery party, but now we sympathize with you. Since slavery is abolished in our own colonies, and we see the good which results from the measure, we go for abolition throughout the world. Go on, gentlemen, we are with you; *we are all sailing in the same vessel.*"

Being kindly invited by Captain Hamilton, during our interview with him at the government house, to call on him and attend his court, we availed ourselves of his invitation a few days afterwards. We left Bridgetown after breakfast and as it chanced to be Saturday, we had a fine opportunity of seeing the people coming into market. They were strung all along the road for six miles, so closely that there was scarcely a minute at any time in which we did not pass them. As far as the eye could reach there were files of men and women, moving peaceably forward. From the cross paths leading through the estates, the busy marketers were pouring into the high way. To their heads as usual was committed the safe conveyance of the various commodities. It was amusing to observe the almost infinite diversity of products which loaded them. There were sweet potatoes, yams, eddoes, Guinea and Indian corn, various fruits and berries, vegetables, nuts, cakes, bottled beer and empty bottles, bundles of sugar cane, bundles of fire wood, &c. &c. Here was one woman (the majority were females, as usual with the marketers in these islands) with a small black pig doubled up under her arm. Another girl had a brood of young chickens, with nest, coop, and all, on her head. Further along the road we were specially attracted by a woman who was trudging with an immense turkey elevated on her head. He quite filled the tray; head and tail projecting beyond its bounds. He advanced, as was very proper, head foremost and it was irresistibly laughable to see him even and anon stretch out his neck and peep under the tray, as though he would discover by what manner of locomotive it was that he got along so fast while his own legs were tied together.

Of the hundreds whom we past, there were very few who were not well dressed, healthy, and apparently in good spirits. We saw nothing indecorous, heard no vile language, and witnessed no violence.

About four miles from town, we observed on the side of the road a small grove of shade trees. Numbers of the marketers were seated there, or lying in the cool shade with their trays beside them. It seemed to be a sort of rendezvous place, where those going to, and those returning from town occasionally halt for a time for the purpose of resting, and to tell and hear news concerning the state of the market. And why should not these travelling merchants have an exchange as well as the stationary ones of Bridgetown?

On reaching the station-house, which is about six miles from town, we learned that Saturday was not one of the court days. We accordingly drove to Captain Hamilton's residence. He stated that during the week he had only six cases of complaint among the thirteen thousand apprentices embraced in his district. Saturday is the day set apart for the apprentices to visit him at his house for advice on any points connected with their duties. He had several calls while we were with him. One was from the mother of an apprentice girl who had been committed for injuring the master's son. She came to inform Captain H. that the girl had been whipped twice contrary to law, before her commitment. Cau-

tain H. stated that the girl had said nothing about this at the time of her trial; if she had, she would in all probability have been *set free*, instead of being *committed to prison*. He remarked that he had no question but there were numerous cases of flogging on the estates which never came to light. The sufferers were afraid to inform against their masters, lest they should be treated still worse. The opportunity which he gave them of coming to him one day in the week for private advice, was the means of exposing many outrages which would otherwise be unheard of. He observed that there were not a few whom he had liberated on account of the cruelty of their masters.

Captain H. stated that the apprentices were much disposed to purchase their freedom. To obtain money to pay for themselves they practice the most severe economy and self-denial in the very few indulgences which the law grants them. They sometimes resort to deception to depreciate their value with the appraisers. He mentioned an instance of a man who had for many years been an overseer on a large estate. Wishing to purchase himself, and knowing that his master valued him very highly, he permitted his beard to grow, gave his face a wrinkled and haggard appearance, and bound a handkerchief about his head. His clothes were suffered to become ragged and dirty, and he began to feign great weakness in his limbs, and to complain of a "misery all down his back." He soon appeared marked with all the signs of old age and decrepitude. In his plight, and leaning on a stick, he hobbled up to the station-house one day, and requested to be appraised. He was appraised at £10, which he immediately paid. A short time afterwards, he engaged himself to a proprietor to manage a small estate at £30 per year in cash and his own maintenance, all at once grew vigorous again, and is prospering finely. Many of the masters in turn practice deception to prevent the apprentices from buying themselves, or to make them pay the very highest sum for their freedom. They extol their virtues—they are every thing that is excellent and valuable—their services on the estate are indispensable—no one can fill their places. By such misrepresentations they often get an exorbitant price for the remainder of the term—more, sometimes, than they could have obtained for them for life while they were slaves.

From Captain H.'s we returned to the station-house, the keeper of which conducted us over the buildings, and showed us the cells of the prison. The house contains the office and private room of the magistrate, and the guard-room, below, and chambers for the police men above. There are sixteen solitary cells, and two large rooms for those condemned to hard labor—one for females and the other for males. There were at that time even in the solitary cells, and twenty-four employed in labor on the roads. This is more than usual. The average number is twenty in all. When it is considered that most of the commitments are for trivial offences, and that the district contains thirteen thousand apprentices, certainly we have grounds to conclude that the state of morals in Barbadoes is decidedly superior to that in our own country.

The whole police force for this district is composed of seventeen horsemen, four footmen, a sergeant, and the keeper. It was formerly greater, but has been reduced within the past year.

The keeper informed us that he found the ap-

prentices, placed under his care, very easily controlled. They sometimes attempt to escape; but there has been no instance of revolt or insubordination. The island, he said, was peaceable, and were it not for the petty complaints of the overseers, nearly the whole police force might be disbanded. As for insurrection, he laughed at the idea of it. It was feared before abolition, but now no one thought of it. All but two or three of the policemen at this station are black and colored men.

STATION-HOUSE AT DISTRICT A.

Being disappointed in our expectations of witnessing some trials at the station-house in Captain Hamilton's district (B.) we visited the court in district A, where Major Colthurst presides. Major C. was in the midst of a trial when we entered, and we did not learn fully the nature of the case then pending. We were immediately invited within the bar, whence we had a fair view of all that passed.

There were several complaints made and tried, during our stay. We give a brief account of them, as they will serve as specimens of the cases usually brought before the special magistrates.

I. The first was a complaint made by a colored lady, apparently not more than twenty, against a colored girl—her domestic apprentice. The charge was insolence, and disobedience of orders. The complainant said that the girl was exceedingly insolent—no one could imagine how insolent she had been—it was beyond endurance. She seemed wholly unable to find words enough to express the superlative insolence of her servant. The justice requested her to particularize. Upon this, she brought out several specific charges, such as, first, That the girl brought a candle to her one evening, and wiped her greasy fingers on her (the girl's) gown; second, That one morning she refused to bring some warm water, as commanded, to pour on a piece of flannel, until she had finished some other work that she was doing at the time; third, That the same morning she delayed coming into her chamber as usual to dress her, and when she did come, she sung, and on being told to shut her mouth, she replied that her mouth was her own, and that she would sing when she pleased; and fourth, That she had said in her mistress's hearing that she would be glad when she was freed. These several charges being sworn to, the girl was sentenced to four days' solitary confinement, but at the request of her mistress, she was discharged on promise of amendment.

II. The second complaint was against an apprentice-man by his master, for absence from work. He had leave to go to the funeral of his mother, and he did not return until after the time allowed him by his master. The man was sentenced to imprisonment.

III. The third complaint was against a woman for singing and making a disturbance in the field. Sentenced to six days' solitary confinement.

IV. An apprentice was brought up for not doing his work well. He was a mason, and was employed in erecting an arch on one of the public roads. This case excited considerable interest. The apprentice was represented by his master to be a *praedial*—the master testified on oath that he was registered as a *praedial*; but in the course of the examination it was proved that he had always been a mason; that he had labored at that trade from his boyhood, and that he knew 'nothing

about the hoe,' having never worked an hour in the field. This was sufficient to prove that he was a non-praedral, and of course entitled to liberty two years sooner than he would have been as a praedral. As this matter came up incidentally, it enraged the master exceedingly. He fiercely reiterated his charge against the apprentice, who, on his part, averred that he did his work as well as he could. The master manifested the greatest excitement and fury during the trial. At one time, because the apprentice disputed one of his assertions, he raised his clenched fist over him, and threatened, with an oath, to knock him down. The magistrate was obliged to threaten him severely before he would keep quiet.

The defendant was ordered to prison to be tried the next day, time being given to make further inquiries about his being a praedral.

V. The next case was a complaint against an apprentice, for leaving his place in the boiling house without asking permission. It appeared that he had been unwell during the evening, and at half past ten o'clock at night, being attacked more severely, he left for a few moments, expecting to return. He, however, was soon taken so ill that he could not go back, but was obliged to lie down on the ground, where he remained until twelve o'clock, when he recovered sufficiently to creep home. His sickness was proved by a fellow apprentice, and indeed his appearance at the bar clearly evinced it. He was punished by several days imprisonment. With no little astonishment in view of such a decision, we inquired of Maj. C. whether the planters had the power to require their people to work as late as half past ten at night. He replied, "*Certainly, the crops must be secured at any rate, and if they are suffering, the people must be pressed the harder.*"*

VI. The last case was a complaint against a man for not keeping up good fires under the boilers. He stoutly denied the charge; said he built as good fires as he could. He kept stuffing in the trash, and if it would not burn he could not help it. He was sentenced to imprisonment.

Maj. C. said that these complaints were a fair specimen of the cases that came up daily, save that there were many more frivolous and ridiculous. By the trials which we witnessed we were painfully impressed with two things:

1st. That the magistrate, with all his regard for the rights and welfare of the apprentices, showed a great and inexcusable partiality for the masters. The patience and consideration with which he heard the complaints of the latter, the levity with which he regarded the defence of the former, the summary manner in which he despatched the cases, and the character of some of his decisions, manifested no small degree of favoritism.

2d. That the whole proceedings of the special magistrates' courts are eminently calculated to perpetuate bad feeling between the masters and apprentices. The court-room is a constant scene of angry dispute between these parties. The master exhausts his store of abuse and violence upon the apprentice, and the apprentice, emboldened by the place, and provoked by the abuse, retorts in language which he would never think of using

* We learned subsequently from various authentic sources, that the master has *not* the power to compel his apprentices to labor more than nine hours per day on any condition, except in case of a fire, or some similar emergency. If the call for labor in crop-time was to be set down as an emergency similar to a "fire," and if in official decisions he took equal latitude, alas for the poor apprentices!

on the estate, and thus, whatever may be the decision of the magistrate, the parties return home with feelings more embittered than ever.

There were twenty-six persons imprisoned at the station-house, twenty-four were at hard labor, and two were in solitary confinement. The keeper of the prison said, he had no difficulty in managing the prisoners. The keeper is a colored man, and so also is the sergeant and most of the policemen.

We visited one other station-house, in a distant part of the island, situated in the district over which Captain Cuppage presides. We witnessed several trials there which were similar in frivolity and meanness to those detailed above. We were shocked with the mockery of justice, and the indifference to the interests of the negro apparent in the course of the magistrate. It seemed that little more was necessary than for the manager or overseer to make his complaint and swear to it, and the apprentice was forthwith condemned to punishment.

We never saw a set of men in whose countenances fierce passions of every name were so strongly marked as in the overseers and managers who were assembled at the station-houses. Trained up to use the whip and to tyrannize over the slaves, their grim and evil expression accorded with their hateful occupation.

Through the kindness of a friend in Bridgetown we were favored with an interview with Mr. Jones, the superintendent of the rural police—the whole body of police excepting those stationed in the town. Mr. J. has been connected with the police since its first establishment in 1834. He assured us that there was nothing in the local peculiarities of the island, nor in the character of its population, which forbade immediate emancipation in August, 1834. He had no doubt it would be perfectly safe and decidedly profitable to the colony.

2. The good or bad working of the apprenticeship depends mainly on the conduct of the masters. He was well acquainted with the character and disposition of the negroes throughout the island, and he was ready to say, that if disturbances should arise either before or after 1840, it would be because the people were goaded on to desperation by the planters, and not because they sought disturbance themselves.

3. Mr. J. declared unhesitatingly that crime had not increased since abolition, but rather the contrary.

4. He represented the special magistrates as the friends of the planters. They loved the *dinner* which they got at the planters' houses. The apprentices had no sumptuous dinners to give them. The magistrates felt under very little obligation of any kind to assert the cause of the apprentice and secure him justice, while they were under very strong temptations to favor the master.

5. Real estate had increased in value nearly fifty per cent. since abolition. There is such entire security of property, and the crops since 1834 have been so flattering, that capitalists from abroad are desirous of investing their funds in estates or merchandise. All are making high calculations for the future.

6. Mr. J. testified that marriages had greatly increased since abolition. He had seen a dozen couples standing at one time on the church floor. There had, he believed, been more marriages within the last three years among the negro population, than have occurred before since the settlement of the island.

We conclude this chapter by subjoining two highly interesting documents from special magistrates. They were kindly furnished us by the authors in pursuance of an order from his excellency the Governor, authorizing the special magistrates to give us any official statements which we might desire. Being made acquainted with these instructions from the Governor, we addressed written queries to Major Colthurst and Captain Hamilton. We insert their replies at length.

COMMUNICATION FROM MAJOR COLTHURST, SPECIAL MAGISTRATE.

The following fourteen questions on the working of the apprenticeship system in this colony were submitted to me on the 30th of March, 1837, requesting answers thereto.

1. What is the number of apprenticed laborers in your district, and what is their character compared with other districts?

The number of apprenticed laborers, of all ages, in my district, is nine thousand four hundred and eighty, spread over two hundred and ninety-seven estates of various descriptions—some very large, and others again very small—much the greater number consisting of small lots in the near neighborhood of Bridgetown. Perhaps my district, in consequence of this minute subdivision of property, and its contact with the town, is the most troublesome district in the island; and the character of the apprentices differs consequently from that in the more rural districts, where not above half the complaints are made. I attribute this to their almost daily intercourse with Bridgetown.

2. What is the state of agriculture in the island?

When the *planters themselves* admit that general cultivation was *never* in a better state, and the plantations extremely clean, it is *more than presumptive* proof that agriculture generally is in a most prosperous condition. The vast crop of *cane* grown this year proves this fact. Other crops are also luxuriant.

3. Is there any difficulty occasioned by the apprentices refusing to work?

No difficulty whatever has been experienced by the refusal of the apprentices to work. This is done manfully and cheerfully, when they are treated with humanity and consideration by the masters or managers. I have never known an instance to the contrary.

4. Are the apprentices willing to work in their own time?

The apprentices are most willing to work in their own time.

5. What is the number and character of the complaints brought before you—are they increasing or otherwise?

The number of complaints brought before me, during the last quarter, are much fewer than during the corresponding quarter of the last year. Their character is also greatly improved. Nine complaints out of ten made lately to me are for small impertinences or saucy answers, which, considering the former and present position of the parties, is naturally to be expected. The number of such complaints is much diminished.

6. What is the state of crime among the apprentices?

What is usually denominated crime in the old countries, is by no means frequent among the blacks or colored persons. It is amazing how few material breaches of the law occur in so extraordinary a community. Some few cases of crime do occasionally arise;—but when it is considered

that the population of this island is nearly as dense as that of any part of China, and wholly uneducated, either by precept or example, this absence of frequent crime excites our wonder, and is highly creditable to the negroes. I sincerely believe there is no such person, of that class called at home, an accomplished villain, to be found in the whole island.—Having discharged the duties of a general justice of the peace in Ireland, for above twenty-four years, where crimes of a very aggravated nature were perpetrated almost daily, I cannot help contrasting the situation of that country with this colony, where I do not hesitate to say perfect tranquillity exists.

7. Have the apprentices much respect for law?

It is, perhaps, difficult to answer this question satisfactorily, as it has been so short a time since they enjoyed the blessing of equal laws. To appreciate just laws, time, and the experience of the benefit arising from them must be felt. That the apprentices do not, to any material extent, *outrage* the law, is certain; and hence it may be inferred that they respect it.

8. Do you find a spirit of revenge among the negroes?

From my general knowledge of the negro character in other countries, as well as the study of it here, I do not consider them by any means a revengeful people. Petty dislikes are frequent, but any thing like a deep spirit of revenge for former injuries does not exist, nor is it for one moment to be dreaded.

9. Is there any sense of insecurity arising from emancipation?

Not the most remote feeling of insecurity exists arising from emancipation; far the contrary. All sensible and reasonable men think the prospects before them most cheering, and would not go back to the old system on any account whatever. There are some, however, who croak and forebode evil; but they are few in number, and of no intelligence,—such as are to be found in every community.

10. What is the prospect for 1840?—for 1838?

This question is answered I hope satisfactorily above. On the termination of the two periods no evil is to be reasonably anticipated, with the exception of a few days' idleness.

11. Are the planters generally satisfied with the apprenticeship, or would they return back to the old system?

The whole body of respectable planters are fully satisfied with the apprenticeship, and would not go back to the old system on any account whatever. A few young managers, whose opinions are utterly worthless, would perhaps have no objection to be put again into their puny authority.

12. Do you think it would have been dangerous for the slaves in this island to have been entirely emancipated in 1834?

I do not think it would have been productive of danger, had the slaves of this island been fully emancipated in 1834; which is proved by what has taken place in another colony.

13. Has emancipation been a decided blessing to this island, or has it been otherwise?

Emancipation has been, under God, the greatest blessing ever conferred upon this island. All good and respectable men fully admit it. This is manifest throughout the whole progress of this mighty change. Whatever may be said of the vast benefit conferred upon the slaves, in right judgment the slave owner was the greatest **gainer** after all.

14. Are the apprentices disposed to purchase their freedom? How have those conducted themselves who have purchased it?

The apprentices are inclined to purchase their discharge, particularly when misunderstandings occur with their masters. When they obtain their discharge they generally labor in the trades and occupations they were previously accustomed to, and conduct themselves well. The discharged apprentices seldom take to drinking. Indeed the negro and colored population are the most temperate persons I ever knew of their class. The experience of nearly forty years in various public situations, confirms me in this very important fact.

The answers I have had the honor to give to the questions submitted to me, have been given most conscientiously, and to the best of my judgment are a faithful picture of the working of the apprenticeship in this island, as far as relates to the inquiries made.—*John B. Colthurst, Special Justice of the Peace, District A, Rural Division.*

COMMUNICATION FROM CAPT. HAMILTON.

Barbadoes, April 4th, 1837.

Gentlemen,

Prestuming that you have kept a copy of the questions* you sent me, I shall therefore only send the answers.

1. There are at present five thousand nine hundred and thirty male, and six thousand six hundred and eighty-nine female apprentices in my district, (B,) which comprises a part of the parishes of Christ Church and St. George. Their conduct, compared with the neighboring districts, is good.

2. The state of agriculture is very flourishing. Experienced planters acknowledge that it is generally far superior to what it was during slavery.

3. Where the managers are kind and temperate, they have not any trouble with the laborers.

4. The apprentices are generally willing to work for wages in their own time.

5. The average number of complaints tried by me, last year, ending December, was one thousand nine hundred and thirty-two. The average number of apprentices in the district during that time was twelve thousand seven hundred. Offences, generally speaking, are not of any magnitude. They do not increase, but fluctuate according to the season of the year.

6. The state of crime is not so bad by any means as we might have expected among the negroes—just released from such a degrading bondage. Considering the state of ignorance in which they have been kept, and the immoral examples set them by the lower class of whites, it is matter of astonishment that they should behave so well.

7. The apprentices would have a great respect for law, were it not for the erroneous proceedings of the managers, overseers, &c., in taking them before the magistrates for every petty offence, and often abusing the magistrate in the presence of the apprentices, when his decision does not please them. The consequence is, that the apprentices too often get indifferent to law, and have been known to say that they cared not about going to prison, and that they would do just as they did before as soon as they were released.

8. The apprentices in this colony are generally considered a peaceable race. All acts of revenge committed by them originate in jealousy, as, for instance, between husband and wife.

* The same interrogatories were propounded to Capt. Hamilton which have been already inserted in Major Colthurst's communication.

9. Not the slightest sense of insecurity. As proof of this, property has, since the commencement of the apprenticeship, increased in value considerably—at least one third.

10. The change which will take place in 1838 in my opinion, will occasion a great deal of discontent among those called *praedials*—which will not subside for some months. They ought to have been all emancipated at the same period. I cannot foresee any bad effects that will ensue from the change in 1840, except those mentioned here after.

11. The most prejudiced planters would not return to the old system if they possibly could. They admit that they get more work from the laborers now than they formerly did, and they are relieved from a great responsibility.

12. It is my opinion, that if entire emancipation had taken place in 1834, no more difficulty would have followed beyond what we may naturally expect in 1840. It will then take two or three months before the emancipated people finally settle themselves. I do not consider the apprentices more fit or better prepared for entire freedom now than he was in 1834.

13. I consider, most undoubtedly, that emancipation has been a decided blessing to the colony.

14. They are much disposed to purchase the remainder of the apprenticeship term. Their conduct after they become free is good.

I hope the foregoing answers and information may be of service to you in your laudable pursuits, for which I wish you every success.

I am, gentlemen, your ob't serv't,

Jos. Hamilton, Special Justice.

TESTIMONY OF CLERGYMEN AND MISSIONARIES.

There are three religious denominations at the present time in Barbadoes—Episcopalians, Wesleyans, and Moravians. The former have about twenty clergymen, including the bishop and archdeacon. The bishop was absent during our visit and we did not see him; but as far as we could learn, while in some of his political measures, as a member of the council, he has benefited the colored population, his general influence has been unfavorable to their moral and spiritual welfare. He has discountenanced and defeated several attempts made by his rectors and curates to abolish the odious distinctions of color in their churches.

We were led to form an unfavorable opinion of the Bishop's course, from observing among the intelligent and well-disposed classes of colored people, the current use of the phrase, "bishop's man," and "no bishop's man," applied to different rectors and curates. Those that they were averse to, either as pro-slavery or pro-prejudice characters, they usually branded as "bishop's men," while those whom they esteemed their friends they designated as "no bishop's men."

The archdeacon has already been introduced to the reader. We enjoyed several interviews with him, and were constrained to admire him for his integrity, independence and piety. He spoke in terms of strong condemnation of slavery, and of the apprenticeship system. He was a determined advocate of entire and immediate emancipation, both from principle and policy. He also discountenanced *prejudice*, both in the church and in the social circle. The first time we had the pleasure of meeting him was at the house of a colored gentleman in Bridgetown where we were breakfasting. He called in incidentally, while we were sitting at table, and exhibited all the familiarity of a frequent visitant.

One of the most worthy and devoted men whom we met in Barbadoes was the Rev. Mr. Cummins, curate of St. Paul's church, in Bridgetown. The first Sabbath after our arrival at the island we attended his church. It is emphatically a free church. Distinctions of color are nowhere recognized. There is the most complete intermingling of colors throughout the house. In one pew were seen a family of whites, in the next a family of colored people, and in the next perhaps a family of blacks. In the same pews white and colored persons sat side by side. The floor and gallery presented the same promiscuous blending of hues and shades. We sat in a pew with white and colored people. In the pew before and in that behind us the sitting was equally indiscriminate. The audience were kneeling in their morning devotions when we entered, and we were struck with the different colors bowing side by side as we passed down the aisles. There is probably no clergyman in the island who has secured so perfectly the affections of his people as Mr. C. He is of course "no bishop's man." He is constantly employed in promoting the spiritual and moral good of his people, of whatever complexion. The annual examination of the Sabbath school connected with St. Paul's occurred while we were in the island, and we were favored with the privilege of attending it. There were about three hundred pupils present, of all ages, from fifty down to three years. There were all colors—white, tawny, and ebon black. The white children were classed with the colored and black, in utter violation of those principles of classification in vogue throughout the Sabbath schools of our own country. The examination was chiefly conducted by Mr. Cummins. At the close of the examination about fifty of the girls, and among them the daughter of Mr. Cummins, were arranged in front of the altar, with the female teachers in the rear of them, and all united in singing a hymn written for the occasion. Part of the teachers were colored and part white, as were also the scholars, and they stood side by side, mingled promiscuously together. This is altogether the best Sabbath school in the island.

After the exercises were closed, we were introduced, by a colored gentleman who accompanied us to the examination, to Mr. Cummins, the Rev. Mr. Packer, and the Rev. Mr. Rowe, master of the public school in Bridgetown. By request of Mr. C., we accompanied him to his house, where we enjoyed an interview with him and the other gentlemen just mentioned. Mr. C. informed us that his Sabbath school was commenced in 1833; but was quite small and inefficient until after 1834. It now numbers more than four hundred scholars. Mr. C. spoke of prejudice. It had wonderfully decreased within the last three years. He said he could scarcely credit the testimony of his own senses, when he looked around on the change which had taken place. Many now associate with colored persons, and sit with them in the church, who once would have scorned to be found near them. Mr. C. and the other clergymen stated, that there had been an increase of places of worship and of clergymen since abolition. All the churches are now crowded, and there is a growing demand for more. The negroes manifest an increasing desire for religious instruction. In respect to morals, they represent the people as being greatly improved. They spoke of the general respect which was now paid to the institution of marriage among the negroes. Mr. C. said, he

was convinced that the blacks had as much natural talent and capacity for learning as the whites. He does not know any difference. Mr. Packer, who was formerly rector of St. Thomas' parish, and has been a public teacher of children of all colors, expressed the same opinion. Mr. Rowe said, that before he took charge of the white school, he was the teacher of one of the free schools for blacks, and he testified that the latter had just as much capacity for acquiring any kind of knowledge, as much inquisitiveness, and ingenuity, as the former.

Accompanied by an intelligent gentleman of Bridgetown, we visited two flourishing schools for colored children, connected with the Episcopal church, and under the care of the Bishop. In the male school, there were one hundred and ninety-five scholars, under the superintendence of one master, who is himself a black man, and was educated and trained up in the same school. He is assisted by several of his scholars, as monitors and teachers. It was, altogether, the best specimen of a well-regulated school which we saw in the West Indies.

The present instructor has had charge of the school two years. It has increased considerably since abolition. Before the first of August, 1834, the whole number of names on the catalogue was a little above one hundred, and the average attendance was seventy-five. The number immediately increased, and now the average attendance is above two hundred. Of this number at least sixty are the children of apprentices.

We visited also the infant school, established but two weeks previous. Mr. S. the teacher, who has been for many years an instructor, says he finds them as apt to learn as any children he ever taught. He said he was surprised to see how soon the instructions of the school-room were carried to the homes of the children, and caught up by their parents.

The very first night after the school closed, in passing through the streets, he heard the children repeating what they had been taught, and the parents learning the songs from their children's lips. Mr. S. has a hundred children already in his school, and additions were making daily. He found among the negro parents much interest in the school.

WESLEYAN MISSIONARIES.

We called on the Rev. Mr. Fidler, the superintendent of the Wesleyan missions in Barbadoes. Mr. F. resides in Bridgetown, and preaches mostly in the chapel in town. He has been in the West Indies twelve years, and in Barbadoes about two years. Mr. F. informed us that there were three Wesleyan missionaries in the island, besides four or five local preachers, one of whom is a black man. There are about one thousand members belonging to their body, the greater part of whom live in town. Two hundred and thirty-five were added during the year 1836, being by far the largest number added in any one year since they began their operations in the island.

A brief review of the history of the Wesleyan Methodists in Barbadoes, will serve to show the great change which has been taking place in public sentiment respecting the labors of missionaries. In the year 1823, not long after the establishment of the Wesleyan church in the island, the chapel in Bridgetown was destroyed by a mob. Not one stone was left upon another. They carried the fragments for miles away from the site, and scattered them about in every direction, so that the chapel might never be rebuilt. Some of the

instigators and chief actors in this outrage, were "gentlemen of property and standing," residents of Bridgetown. The first morning after the outrage began, the mob sought for the Rev. Mr. Shrewsbury, the missionary, threatening his life, and he was obliged to flee precipitately from the island, with his wife. He was hunted like a wild beast, and it is thought that he would have been torn in pieces if he had been found. Not an effort or a movement was made to quell the mob, during their assault upon the chapel. The first men of the island connived at the violence—secretly rejoicing in what they supposed would be the extermination of Methodism from the country. The governor, Sir Henry Ward, utterly refused to interfere, and would not suffer the militia to repair to the spot, though a mere handful of soldiers could have instantaneously routed the whole assemblage.

The occasion of this riot was partly the efforts made by the Wesleyans to instruct the negroes, and still more the circumstance of a letter being written by Mr. Shrewsbury, and published in an English paper, which contained some severe strictures on the morals of the Barbadians. A planter informed us that the riot grew out of a suspicion that Mr. S. was "leagued with the Wilberforce party in England."

Since the re-establishment of Wesleyanism in this island, it has continued to struggle against the opposition of the Bishop, and most of the clergy, and against the inveterate prejudices of nearly the whole of the white community. The missionaries have been discouraged, and in many instances absolutely prohibited from preaching on the estates. These circumstances have greatly retarded the progress of religious instruction through their means. But this state of things had been very much altered since the abolition of slavery. There are several estates now open to the missionaries. Mr. F. mentioned several places in the country, where he was then purchasing land, and erecting chapels. He also stated, that one man, who aided in pulling down the chapel in 1823, had offered ground for a new chapel, and proffered the free use of a building near by, for religious meetings and a school, till it could be erected.

The Wesleyan chapel in Bridgetown is a spacious building, well filled with worshippers every Sabbath. We attended service there frequently, and observed the same indiscriminate sitting of the various colors, which is described in the account of St. Paul's church.

The Wesleyan missionaries have stimulated the clergy to greater diligence and faithfulness, and have especially induced them to turn their attention to the negro population more than they did formerly.

There are several local preachers connected with the Wesleyan mission in Barbadoes, who have been actively laboring to promote religion among the apprentices. Two of these are converted soldiers in his Majesty's service—acting sergeants of the troops stationed in the island. While we were in Barbadoes, these pious men applied for a discharge from the army, intending to devote themselves exclusively to the work of teaching and preaching. Another of the local preachers is a negro man, of considerable talent and exalted piety, highly esteemed among his missionary brethren for his labors of love.

THE MORAVIAN MISSION.

Of the Moravians, we learned but little. Cir-

cumstances unavoidably prevented us from visiting any of the stations, and also from calling on any of the missionaries. We were informed that there were three stations in the island, one in Bridgetown, and two in the country, and we learned in general terms, that the few missionaries there, were laboring with their characteristic devotedness, assiduity, and self-denial, for the spiritual welfare of the negro population.

CHAPTER III.

COLORED POPULATION.

THE colored, or as they were termed previously to abolition, by way of distinction, the free colored population, amount in Barbadoes to nearly thirty thousand. They are composed chiefly of the mixed race, whose paternal connection, though illegitimate, secured to them freedom at their birth, and subsequently the advantages of an education more or less extensive. There are some blacks among them, however, who were free born, or obtained their freedom at an early period, and have since, by great assiduity, attained an honorable standing.

During our stay in Barbadoes, we had many invitations to the houses of colored gentlemen, of which we were glad to avail ourselves whenever it was possible. At an early period after our arrival, we were invited to dine with Thomas Harris, Esq. He politely sent his chaise for us, as he resided about a mile from our residence. At his table, we met two other colored gentlemen, Mr. Thorne of Bridgetown, and Mr. Prescod, a young gentleman of much intelligence and ability. There was also at the table a niece of Mr. Harris, a modest and highly interesting young lady. At the luxuries and delicacies of a tropical climate loaded the board—an epicurean variety of meats, flesh, fowl, and fish—of vegetables, pastries, fruits, and nuts, and that invariable accompaniment of a West India dinner, wine.

The dinner was enlivened by an interesting and well sustained conversation respecting the abolition of slavery, the present state of the colony, and its prospects for the future. Lively discussions were maintained on points where there occurred to be a difference of opinion, and we admired the liberality of the views which were thus elicited. We are certainly prepared to say, and that too without feeling that we draw any invidious distinctions, that in style of conversation, in ingenuity and ability of argument, this company would compare with any company of white gentlemen that we met in the island. In that circle of colored gentlemen, were the keen sallies of wit, the admirable repartee, the satire now severe, now playful upon the measures of the colonial government, the able exposure of aristocratic intolerance, of plantership chicanery, of plottings and counterplottings in high places—the strictures on the intrigues of the special magistrates and managers, and withal, the just and indignant reprobation of the uniform oppressions which have disabled and crushed the colored people.

The views of these gentlemen with regard to the present state of the island, we found to differ in some respects from those of the planters and special magistrates. They seemed to regard both those classes of men with suspicion. The planters they represented as being still, at least the mass of them, under the influence of the strong habits of tyrannizing and cruelty which they formed during

slavery. The prohibitions and penalties of the law are not sufficient to prevent occasional and even frequent outbreaks of violence, so that the negroes even yet suffer much of the rigor of slavery. In regard to the special magistrates, they allege that they are greatly controlled by the planters. They associate with the planters, dine with the planters, lounge on the planters' sofas, and marry the planters' daughters. Such intimacies as these, the gentlemen very plausibly argued, could not exist without strongly biasing the magistrate towards the planters, and rendering it almost impossible for them to administer equal justice to the poor apprentice, who, unfortunately, had no sumptuous dinners to give them, no luxurious sofas to offer them, nor dowered daughters to present in marriage.

The gentlemen testified to the industry and subordination of the apprentices. They had improved the general cultivation of the island, and they were reaping for their masters greater crops than they did while slaves. The whole company united in saying that many blessings had already resulted from the abolition of slavery—imperfect as that abolition was. Real estate had advanced in value at least one third. The fear of insurrection had been removed; invasions of property, such as occurred during slavery, the firing of cane-fields, the demolition of houses, &c., were no longer apprehended. Marriage was spreading among the apprentices, and the general morals of the whole community, high and low, white, colored, and black, were rapidly improving.

At ten o'clock we took leave of Mr. Harris and his interesting friends. We retired with feelings of pride and gratification that we had been privileged to join a company which, though wearing the badge of a proscribed race, displayed in happy combination, the treasures of genuine intelligence, and the graces of accomplished manners. We were happy to meet in that social circle a son of New England, and a graduate of one of her universities. Mr. H. went to the West Indies a few months after the abolition of slavery. He took with him all the prejudices common to our country, as well as a determined hostility to abolition principles and measures. A brief observation of the astonishing results of abolition in those islands, effectually disarmed him of the latter, and made him the decided and zealous advocate of immediate emancipation. He established himself in business in Barbadoes, where he has been living the greater part of the time since he left his native country. His prejudices did not long survive his abandonment of anti-abolition sentiments. We rejoiced to find him on the occasion above referred to, moving in the circle of colored society, with all the freedom of a familiar guest, and prepared most cordially to unite with us in the wish that all our prejudiced countrymen could witness similar exhibitions.

The gentleman at whose table we had the pleasure to dine, was *born a slave*, and remained such until he was seventeen years of age. After obtaining his freedom, he engaged as a clerk in a mercantile establishment, and soon attracted attention by his business talents. About the same period he warmly espoused the cause of the free colored people, who were doubly crushed under a load of civil and political impositions, and a still heavier one of prejudice. He soon made himself

conspicuous by his manly defence of the rights of his brethren against the encroachments of the public authorities, and incurred the marked displeasure of several influential characters. After a protracted struggle for the civil immunities of the colored people, during which he repeatedly came into collision with public men, and was often arraigned before the public tribunals; finding his labors ineffectual, he left the island and went to England. He spent some time there and in France, moving on a footing of honorable equality among the distinguished abolitionists of those countries. There, amid the free influences and the generous sympathies which welcomed and surrounded him, —his whole character ripened in those manly graces and accomplishments which now so eminently distinguish him.

Since his return to Barbadoes, Mr. H. has not taken so public a part in political controversies as he did formerly, but is by no means indifferent to passing events. There is not, we venture to say, within the colony, a keener or more sagacious observer of its institutions, its public men and their measures.

When witnessing the exhibitions of his manly spirit, and listening to his eloquent and glowing narratives of his struggles against the political oppressions which ground to the dust himself and his brethren, we could scarcely credit the fact that he was himself born and reared to manhood—A SLAVE.

BREAKFAST AT MR. THORNE'S.

By invitation we took breakfast with Mr. Joseph Thorne, whom we met at Mr. Harris's. Mr. T. resides in Bridgetown. In the parlor, we met two colored gentlemen—the Rev. Mr. Hamilton, a local Wesleyan preacher, and Mr. Cummins, a merchant of Bridgetown, mentioned in a previous chapter. We were struck with the scientific appearance of Mr. Thorne's parlor. On one side was a large library of religious, historical, and literary works, the selection of which displayed no small taste and judgment. On the opposite side of the room was a fine cabinet of minerals and shells. In one corner stood a number of curious relics of the aboriginal Caribs, such as bows and arrows, etc., together with interesting fossil remains. On the tops of the book-cases and mineral stand, were birds of rare species, procured from the South American Continent. The centre table was ornamented with shells, specimens of petrifications, and elegantly bound books. The remainder of the furniture of the room was costly and elegant. Before breakfast two of Mr. Thorne's children, little boys of six and four, stepped in to salute the company. They were of a bright yellow, with slightly curled hair. When they had shaken hands with each of the company, they withdrew from the parlor and were seen no more. Their manners and demeanor indicated the teachings of an admirable mother, and we were not a little curious to see the lady of whose taste and delicate sense of propriety we had witnessed so attractive a specimen in her children. At the breakfast table we were introduced to Mrs. Thorne, and we soon discovered from her dignified air, from the chaste and elevated style of her conversation, from her intelligence, modesty and refinement, that we were in the presence of a highly accomplished lady. The conversation was chief-

ly on subjects connected with our mission. All spoke with great gratitude of the downfall of slavery. It was not the slaves alone that were interested in that event. Political oppression, prejudice, and licentiousness had combined greatly to degrade the colored community, but these evils were now gradually lessening, and would soon wholly disappear after the final extinction of slavery—the parent of them all.

Several facts were stated to show the great rise in the value of real estate since 1834. In one instance a gentleman bought a sugar estate for nineteen thousand pounds sterling, and the very next year, after taking off a crop from which he realized a profit of three thousand pounds sterling, he sold the estate for thirty thousand pounds sterling. It has frequently happened within two years that persons wishing to purchase estates would inquire the price of particular properties, and would hesitate to give what was demanded. Probably soon after they would return to close the bargain, and find that the price was increased by several hundreds of pounds; they would go away again, reluctant to purchase, and return a third time, when they would find the price again raised, and would finally be glad to buy at almost any price. It was very difficult to purchase sugar estates now, whereas previous to the abolition of slavery, they were, like the slaves, a drug in the market.

Mr. Joseph Thorne is a gentleman of forty-five, of a dark mulatto complexion, with the negro features and hair. *He was born a slave*, and remained so until about twenty years of age. This fact we learned from the manager of the Belle estate, on which Mr. T. was born and raised a slave. It was an interesting coincidence, that on the occasion of our visit to the Belle estate we were indebted to Mr. Thorne, the former *property* of that estate, for his horse and chaise, which he politely proffered to us. Mr. T. employs much of his time in laboring among the colored people in town, and among the apprentices on the estates, in the capacity of *lay-preacher*. In this way he renders himself very useful. Being very competent, both by piety and talents, for the work, and possessing more perhaps than any missionary, the confidence of the planters, he is admitted to many estates, to lecture the apprentices on religious and moral duties. Mr. T. is a member of the Episcopal church.

BREAKFAST AT MR. PRESCOD'S.

We next had the pleasure of breakfasting with Mr. Prescod. Our esteemed friend, Mr. Harris, was of the company. Mr. P. is a young man, but lately married. His wife and himself were both liberally educated in England. He was the late editor of the *New Times*, a weekly paper established since the abolition of slavery, and devoted chiefly to the interests of the colored community. It was the first periodical and the only one which advocated the rights of the colored people, and this it did with the utmost fearlessness and independence. It boldly exposed oppression, whether emanating from the government house or originating in the colonial assembly. The measures of all parties, and the conduct of every public man, were subject to its scrutiny, and when occasion required, to its stern rebuke. Mr. P. exhibits a thorough acquaintance with the politics of the country, and with the position of the various parties. He is familiar with the spirit and operations of the white gentry—far more so, it would seem, than many of his brethren who have

been repeatedly deceived by their professions increasing liberality, and their show of extending civil immunities, which after all proved to be practical nullities, and as such were denounced by Mr. P. at the outset. A few years ago the colored people mildly petitioned the legislature for removal of their disabilities. Their remonstrance was too reasonable to be wholly disregarded. Something must be done which would at least bear the semblance of favoring the object of the petitioners. Accordingly the obnoxious clauses were repealed, and the colored people were admitted to the polls. But the qualification was made three times greater than that required of white citizens. This virtually nullified the extension of privilege, and actually confirmed the disability of which it was a pretended abrogation. The colored people, in their credulity, hailed the apparent enfranchisement, and had a public rejoicing on the occasion. But the delusion could not escape the discrimination of Mr. P. He detected it at once, and exposed it, and incurred the displeasure of the credulous people of color by refusing to participate in their premature rejoicings. He soon succeeded however in convincing his brethren that the new provision was a mockery of their wrongs, and that the assembly had only added insult to past injuries. Mr. P. now urged the colored people to be patient, as the great changes which were working in the colony must bring them all the rights of which they had been so cruelly deprived. On the subject of prejudice he spoke just as a man of keen sensibilities and manly spirit might be expected to speak, who has himself been its victim. He was accustomed to being flouted, scorned and contemned by those whom he could not but regard as his inferiors both in native talents and education. He had submitted to be forever debarred from offices which were filled by men far less worthy except in the single qualification of a *white skin*, which however was paramount to all other virtues and acquirements. He had seen himself and his accomplished wife excluded from the society of whites, though keenly conscious of their capacity to move and shine in the most elevated social circles. After all this it may readily be conceived how Mr. P. would speak of prejudice. But while he spoke bitterly of the past, he was inspired with buoyancy of hope as he cast his eye to the future. He was confident that prejudice would disappear. It had already diminished very much, and it would ere long be wholly exterminated.

Mr. P. gave a sprightly picture of the industry of the negroes. It was common, he said, to hear them called lazy, but this was not true. That they often appeared to be indolent, especially those about the town, was true; but it was either because they had no work to do, or were asked to work without reasonable wages. He had often been amused at their conduct, when solicited to do small jobs—such as carrying baggage, loading or unloading a vessel, or the like. If offered a very small compensation, as was generally the case at first, they would stretch themselves on the ground and with a sleepy look, and lazy tone, would say "O, I can't do it, sir." Sometimes the applicant would turn away at once, thinking that they were unwilling to work, and cursing "the lazy devils;" but occasionally they would try the efficacy of offering a larger compensation, when instantly the negroes would spring to their feet, and the lounging inert mass would appear all activity.

We are very willing to hold up Mr. P. as

specimen of what colored people generally may become with proper cultivation, or to use the language of one of their own number,* "with free minds and space to rise."

We have purposely refrained from speaking of Mrs. P., lest any thing we should be willing to say respecting her, might seem to be adulation. However, having alluded to her, we will say that it has seldom fallen to our lot to meet with her superior.

BREAKFAST AT MR. LONDON BOURNE'S.

After what has been said in this chapter to try the patience and irritate the nerves of the prejudiced, if there should be such among our readers, they will doubtless deem it quite intolerable to be introduced, not as hitherto to a family in whose faces the lineaments and the complexion of the white man are discernible, relieving the ebony hue, but to a household of genuine unadulterated negroes. We cordially accepted an invitation to breakfast with Mr. London Bourne. If the reader's horror of amalgamation does not allow him to join us at the table, perhaps he will consent to retire to the parlor, whence, without fear of contamination, he may safely view us through the folding doors, and note down our several positions around the board. At the head of the table presides, with much dignity, Mrs. Bourne; at the end opposite, sits Mr. Bourne—both of the glossiest jet; the thick matted hair of Mr. B. slightly frosted with age. He has an affable, open countenance, in which the radiance of an amiable spirit, and the lustre of a sprightly intellect, happily commingle, and illuminate the sable covering. On either hand of Mr. B. we sit, occupying the posts of honor. On the right and left of Mrs. B., and at the opposite corners from us, sit two other guests, one a colored merchant, and the other a young son-in-law of Mr. B., whose face is the very double extract of blackness; for which his intelligence, the splendor of his dress, and the elegance of his manners, can make to be sure but slight atonement! The middle seats are filled on the one side by an unmarried daughter of Mr. B., and on the other side by a promising son of eleven, who is to start on the morrow for Edinburgh, where he is to remain until he has received the honors of Scotland's far famed university.

We shall doubtless be thought by some of our readers to glory in our shame. Be it so. We did glory in joining the company which we have just described. On the present occasion we had a fair opportunity of testing the merits of an unmixed negro party, and of determining how far the various excellences of the gentlemen and ladies previously noticed were attributable to the admixture of English blood. We are compelled in candor to say, that the company of blacks did not fall a whit below those of the colored race in any respect. We conversed on the same general topics, which, of course, were introduced wherever we went. The gentlemen showed an intimate acquaintance with the state of the colony, with the merits of the apprenticeship system, and with the movements of the colonial government. As for Mrs. B., she presided at the table with great ease, dignity, self-possession, and grace. Her occasional remarks, made with genuine modesty, indicated good sense and discrimination. Among other topics of conversation, preju-

* Thomas C. Brown, who renounced colonization, returned from a disastrous and almost fatal expedition to Liberia, and afterwards went to the West Indies, in quest of a free colony.

dice was not forgotten. The company were inquisitive as to the extent of it in the United States. We informed them that it appeared to be strongest in those states which held no slaves, that it prevailed among professing Christians, and that it was most manifestly seen in the house of God. We also intimated, in as delicate a manner as possible, that in almost any part of the United States such a table-scene as we then presented would be reprobated and denounced, if indeed it escaped the summary vengeance of the mob. We were highly gratified with their views of the proper way for the colored people to act in respect to prejudice. They said they were persuaded that their policy was to wait patiently for the operation of those influences which were now at work for the removal of prejudice. "*Social intercourse*," they said, "was not a thing to be gained by pushing." "They could not go to it, but it would come to them." It was for them, however, to maintain an upright, dignified course, to be uniformly courteous, to seek the cultivation of their minds, and strive zealously for substantial worth, and by such means, and such alone, they could aid in overcoming prejudice.

Mr. Bourne was a slave until he was twenty-three years old. He was purchased by his father, a free negro, who gave five hundred dollars for him. His mother and four brothers were bought at the same time for the sum of two thousand five hundred dollars. He spoke very kindly of his former master. By industry, honesty, and close attention to business, Mr. B. has now become a wealthy merchant. He owns three stores in Bridgetown, lives in very genteel style in his own house, and is worth from twenty to thirty thousand dollars. He is highly respected by the merchants of Bridgetown for his integrity and business talents. By what means Mr. B. has acquired so much general information, we are at a loss to conjecture. Although we did not ourselves need the evidence of his possessing extraordinary talents, industry, and perseverance, yet we are happy to present our readers with such tangible proofs—proofs which are read in every language, and which pass current in every nation.

The foregoing sketches are sufficient to give a general idea of the colored people of Barbadoes. Perchance we may have taken too great liberties with those whose hospitalities we enjoyed; should this ever fall under their notice, we doubt not they will fully appreciate the motives which have actuated us in making them public. We are only sorry, for their sakes, and especially for that of our cause, that the delineations are so imperfect. That the above specimens are an exact likeness of the mass of colored people we do not pretend; but we do affirm, that they are as true an index to the whole community, as the merchants, physicians, and mechanics of any of our villages are to the entire population. We must say, also, that families of equal merit are by no means rare among the same people. We might mention many names which deservedly rank as high as those we have specified. One of the wealthiest merchants in Bridgetown is a colored gentleman. He has his mercantile agents in England, English clerks in his employ, a branch establishment in the city, and superintends the concerns of an extensive and complicated business with distinguished ability and success. A large portion, if not a majority of the merchants of Bridgetown are colored. Some of the most popular instructors are colored men and ladies, and one of the most

of the ancient and modern languages. The most efficient and enterprising mechanics of the city, are colored and black men. There is scarcely any line of business which is not either shared or engrossed by colored persons, if we except that of *barber*. *The only barber in Bridgetown is a white man.*

That so many of the colored people should have obtained wealth and education is matter of astonishment, when we consider the numerous discouragements with which they have ever been doomed to struggle. The paths of political distinction have been barred against them by an arbitrary denial of the right of suffrage, and consequent ineligibility to office. Thus a large and powerful class of incitements to mental effort, which have been operating continually upon the whites, have never once stirred the sensibilities nor waked the ambition of the colored community. Parents, however wealthy, had no inducement to educate their sons for the learned professions, since no force of talent nor extent of acquirement could hope to break down the granite walls and iron bars which prejudice had erected round the pulpit, the bar, and the bench. From the same cause there was very little encouragement to acquire property, to seek education, to labor for the graces of cultivated manners, or even to aspire to ordinary respectability, since not even the poor favor of social intercourse with the whites, of participating in the civilities and courtesies of every day life, was granted them.

The crushing power of a prevailing licentiousness, has also been added to the other discouragements of the colored people. Why should parents labor to amass wealth enough, and much of course it required, to send their daughters to Europe to receive their educations, if they were to return only to become the victims of an all-whelming concubinage! It is a fact, that in many cases young ladies, who have been sent to England to receive education, have, after accomplishing themselves in all the graces of womanhood, returned to the island to become the concubines of white men. Hitherto this vice has swept over the colored community, gathering its repeated conscriptions of beauty and innocence from the highest as well as the lowest families. Colored ladies have been taught to believe that it was more honorable, and quite as virtuous, to be the kept mistresses of *white gentlemen*, than the lawfully wedded wives of *colored men*. We repeat the remark, that the actual progress which the colored people of Barbadoes have made, while laboring under so many depressing influences, should excite our astonishment, and, we add, our admiration too. Our acquaintance with this people was at a very interesting period—just when they were beginning to be relieved from these discouragements, and to feel the regenerating spirit of a new era. It was to us like walking through a garden in the early spring. We could see the young buds of hope, the first bursts of ambition, the early up-shoots of confident aspiration, and occasionally the opening bloom of assurance. The star of hope had risen upon the colored people, and they were beginning to realize that *their* day had come. The long winter of their woes was melting into "glorious summer." Civil immunities and political privileges were just before them, the learned professions were opening to them, social equality and honorable domestic connections would soon be theirs. Parents were making fresh efforts to establish schools for their chil-

dren, and to send the choicest of their sons and daughters to England. They rejoiced in the privileges they were securing, and they anticipated with virtuous pride the free access of their children to all the fields of enterprise, all the paths of honest emulation, and all the eminences of distinction.

We remark in conclusion, that the forbearance of the colored people of Barbadoes under their complicated wrongs, is worthy of all admiration. Allied, as many of them are, to the first families of the island, and gifted as they are with every susceptibility to feel disgrace, it is a marvel that they have not indignantly cast off the yoke and demanded their political rights. Their wrongs have been unprovoked on their part, and unnatural on the part of those who have inflicted them—in many cases the guilty authors of their being. The patience and endurance of the sufferers under such circumstances are unexampled, except by the conduct of the slaves, who, though still more wronged, were, if possible, still more patient.

We regret to add, that until lately, the colored people of Barbadoes have been far in the back ground in the cause of abolition, and even now, the majority of them are either indifferent, or actually hostile to emancipation. They have no fellow feeling with the slave. In fact, they have had prejudices against the negroes no less bitter than those which the whites have exercised toward them. There are many honorable exceptions to this, as has already been shown; but such, we are assured, is the general fact.*

CHAPTER IV.

BARBADOES AS IT WAS, AND IS.

ACCORDING to the declaration of one of the special magistrates, "Barbadoes has long been distinguished for its devotion to slavery." There is probably no portion of the globe where slaveholding, slave driving, and slave labor, have been reduced to a more perfect system.

The records of slavery in Barbadoes are stained with bloody atrocities. The planters uniformly spoke of slavery as a system of cruelties; but they expressed themselves in general terms. From colored gentlemen we learned some particulars, a few of which we give. To most of the following facts the narrators were themselves eye witnesses, and all of them happened in their day and were fresh in their memories.

The slaves were not unfrequently worked in the streets of Bridgetown with chains on their wrists and ankles. Flogging on the estates and in the town, were no less public than frequent, and there was an utter shamelessness often in the manner of its infliction. Even women were stripped naked on the sides of the streets, and their backs lacerated with the whip. It was a common practice, when a slave offended a white

* We are here reminded, by the force of contrast, of the noble spirit manifested by the free colored people of our own country. As early as 1817, a numerous body of them in Philadelphia, with the venerable James Forten at their head, pledged themselves to the cause of the slave in the following sublime sentiment, which deserves to be engraven to their glory on the granite of our "everlasting hills"—"Resolved, That we never will separate ourselves voluntarily from the slave population in this country; they are our brethren by the ties of consanguinity, of suffering, and of wrong; and we feel that there is more virtue in suffering privations with them, than enjoying *fancied* advantages for a season."

We believe that this resolution embodies the feelings and determinations of the free colored people generally in the free states.

man, for the master to send for a public whipper, and order him to take the slave before the door of the person offend'd, and flog him till the latter was satisfied. White females would order their male slaves to be stripped naked in their presence and flogged, while they would look on to see that their orders were faithfully executed. Mr. Prescott mentioned an instance which he himself witnessed near Bridgetown. He had seen an aged female slave, stripped and whipped by her own son, a child of twelve, at the command of the mistress. As the boy was small, the mother was obliged to get down upon her hands and knees, so that the child could inflict the blows on her naked person with a rod. This was done on the public highway, before the mistress's door. Mr. T. well remembered when it was lawful for any man to shoot down his slave, under no greater penalty than twenty-five pounds currency; and he knew of cases in which this had been done. Just after the insurrection in 1816, white men made a regular sport of shooting negroes. Mr. T. mentioned one case. A young man had sworn that he would kill ten negroes before a certain time. When he had shot nine he went to take breakfast with a neighbor, and carried his gun along. The first slave he met on the estate, he accused of being concerned in the rebellion. The negro protested that he was innocent, and begged for mercy. The man told him to be gone, and as he turned to go away, he shot him dead. Having fulfilled his bloody pledge, the young knight ate his breakfast with a relish. Mr. H. said that a planter once, in a time of perfect peace, went to his door and called one of his slaves. The negro made some reply which the master construed into insolence, and in a great rage he swore if he did not come to him immediately he would shoot him. The man replied he hoped massa wa'n't in earnest. 'I'll show you whether I am in earnest,' said the master, and with that he levelled his rifle, took deliberate aim, and shot the negro on the spot. He died immediately. Though great efforts were made by a few colored men to bring the murderer to punishment, they were all ineffectual. The evidence against him was clear enough, but the influence in his favor was so strong that he finally escaped.

Dungeons were built on all the estates, and they were often abominably filthy, and infested with loathsome and venomous vermin. For slight offences the slaves were thrust into these prisons for several successive nights—being dragged out every morning to work during the day. Various modes of torture were employed upon those who were consigned to the dungeon. There were stocks for their feet, and there were staples in the floor for the ankles and wrists, placed in such a position as to keep the victim stretched out and lying on his face. Mr. H. described one mode which was called the *cabin*. A narrow board, only wide enough for a man to lie upon, was fixed in an inclined position, and elevated considerably above the ground. The offending slave was made to lay upon this board, and a strong rope or chain, was tied about his neck and fastened to the ceiling. It was so arranged, that if he should fall from the plank, he would inevitably hang by his neck. Lying in this position all night, he was more likely than not to fall asleep, and then there were ninety-nine chances to one that he would roll off his narrow bed and be killed before he could awake, or have time to extricate himself. Peradventure this is the explana-

tion of the anxiety Mr. — of —, used to feel, when he had confined one of his slaves in the dungeon. He stated that he would frequently wake up in the night, was restless, and could'n't sleep, from fear that the prisoner would *kill himself* before morning.

It was common for the planters of Barbadoes, like those of Antigua, to declare that the greatest blessing of abolition to them, was that it relieved them from the disagreeable work of flogging the negroes. We had the unsolicited testimony of a planter, that slave mothers frequently poisoned, and otherwise murdered, their young infants, to rid them of a life of slavery. What a horrible comment this upon the cruelties of slavery! Scarcely has the mother given birth to her child, when she becomes its murderer. The slave-mother's joy begins, not like that of other mothers, when "a man is born into the world," but when her infant is hurried out of existence, and its first faint cry is hushed in the silence of death! Why this perversion of nature? Ah, that mother knows the agonies, the torments, the wasting woes, of a life of slavery, and by the bowels of a mother's love, and the yearnings of a mother's pity, she resolves that her babe shall never know the same. O, estimate who can, how many groans have gone up from the cane field, from the boiling-house, from around the wind mill, from the bye paths, from the shade of every tree, from the recesses of every dungeon!

Colonel Barrow, of Edgemoor estate, declared, that the habit of flogging was so strong among the overseers and book-keepers, that even now they frequently indulge it in the face of penalties and at the risk of forfeiting their place.

The descriptions which the special magistrates give of the lower class of overseers and the managers of the petty estates, furnish data enough for judging of the manner in which they would be likely to act when clothed with arbitrary power. They are "a low order of men," "without education," "trained up to use the whip," "knowing nothing else save the art of flogging," "ready at any time to perjure themselves in any matter where a negro is concerned," &c. Now, may we not ask what but cruelty, the most monstrous, could be expected under a system where *such men* were constituted law makers, judges, and executioners?

From the foregoing facts, and the still stronger circumstantial evidence, we leave the reader to judge for himself as to the amount of cruelty attendant upon "the reign of terror," in Barbadoes. We must, however, mention one qualification, without which a wrong impression may be made. It has already been remarked that Barbadoes has, more than any other island, reduced slave labor and sugar cultivation to a regular system. This the planters have been compelled to do from the denseness of their population, the smallness of their territory, the fact that the land was all occupied, and still more, because the island, from long continued cultivation, was partly worn out. A prominent feature in their system was, theoretically at least, good bodily treatment of the slaves, good feeding, attention to mothers, to pregnant women, and to children, in order that the estates might always be kept *well stocked with good-conditioned negroes*. They were considered the best managers, who increased the population of the estates most rapidly, and often premiums were given by the attorneys to such managers. Another feature in the Barbadoes system was to raise sufficient provisions in

the island to maintain the slaves, or, in planter's phrase, to *feed the stock*, without being dependent upon foreign countries. This made the supplies of the slaves more certain and more abundant. From several circumstances in the condition of Barbadoes, it is manifest, that there were fewer motives to cruelty there than existed in other islands. First, the slave population was abundant, then the whole of the island was under cultivation, and again the lands were old and becoming exhausted. Now, if either one of these things had not been true, if the number of slaves had been inadequate to the cultivation, or if vast tracts of land, as in Jamaica, Trinidad, and Demerara, had been uncultivated, or were being brought into cultivation; or, again, if the lands under cultivation had been fresh and fertile, so as to bear *pushing*, then it is plain that there would have been inducements to hard driving, which, as the case was, did not exist.

Such is a partial view of Barbadoes as it *was*, touching the matter of cruelty. We say partial, for we have omitted to mention the selling of slaves from one estate to another, whereby families were separated, almost as effectually as though an ocean intervened. We have omitted to notice the transportation of slaves to Trinidad, Berbice, and Demerara, which was made an open traffic until prohibited in 1827, and was afterwards continued with but little abatement by evasions of the law.

From the painful contemplation of all this outrage and wrong, the mind is relieved by turning to the present state of the colony. It cannot be denied that much oppression grows out of the apprenticeship system, both from its essential nature, and from the want of virtuous principle and independence in the men who administer it. Yet it is certainly true that there has been a very great diminution in the amount of actual cruelty. The total abolition of flogging on the estates, the prohibition to use the dungeons, and depriving the masters, managers, overseers and drivers, of the right to punish in any case, or in any way whatever, leave no room for doubt on this subject. It is true, that the laws are often violated, but this can only take place in cases of excessive passion, and it is not likely to be a very frequent occurrence. The penalty of the law is so heavy,* and the chances of detection are so great, that in all ordinary circumstances they will be a sufficient security against the violence of the master. On the other hand, the special magistrates themselves seldom use the whip, but resort to other modes of punishment less cruel and degrading. Besides, it is manifest that if they did use the whip and were ever so cruelly disposed, it would be physically impossible for them to inflict as much suffering as the drivers could during slavery, on account of the vast numbers over whom they preside. We learned from the apprentices themselves, by conversing with them, that their condition, in respect to treatment, is incomparably better than it was during slavery. We were satisfied from our observations and inquiries, that the planters, at least the more extensive and enlightened ones, conduct their estates on different principles from those formerly followed. Before the abolition of slavery, they regarded the *whip* as

absolutely necessary to the cultivation of sugar, and hence they uniformly used it, and loudly deprecated its abolition as being *their* certain ruin. But since the whip has been abolished, and the planters have found that the negroes continue, nevertheless, industrious and subordinate, they have changed their measures, partly from necessity, and partly from policy, have adopted a conciliatory course.

Barbadoes was not without its insurrections during slavery. Although not very frequent they left upon the minds of the white colonists this conviction, (repeatedly expressed to us by planters and others,) that *slavery and rebellions are inseparable*. The last widely extended insurrection occurred in 1816, in the eastern part of the island. Some of the particulars were given us by a planter who resided in that region, and suffered by its great loss of property. The plot was so cautiously laid, and kept so secret, that no one suspected it. The planter observed that if any one had told him that such a thing was brewing *ten minutes* before it burst forth, he would not have credited the statement. It began with firing the cane-fields. A signal was given by a man setting fire to a pile of trash on an elevated spot, when instantly the fires broke out in every direction, and in less than a half hour, more than one hundred estates were in flames. The planters and their families, in the utmost alarm, either fled into other parts of the island, or seized their arms and hurriedly mustered in self-defence. Meanwhile the negroes, who had banded themselves in numerous companies, took advantage of the general consternation, proceeded to the deserted mansions of the planters, broke down the doors, battered in the windows, destroyed all the furniture, and carried away the provision stores to their own houses.

These ravages continued for three days, during which, the slaves flocked together in increasing numbers; in one place there were several thousands assembled. Above five hundred of the insurgents were shot down by the militia, before they could be arrested. The destruction of property during the rebellion was loosely estimated at many hundred thousand pounds. The canes on many estates were almost wholly burned; so that extensive properties, which ordinarily yielded from two to three hundred hogsheads, did not make more than fifteen or twenty.

Our informant mentioned two circumstances which he considered remarkable. One was, that the insurgents never touched the property of the estates to which they severally belonged; but went to the neighboring or more distant estates. The other was, that during the whole insurrection the negroes did not make a single attempt to destroy life. On the other hand, the sacrifice of negroes during the rebellion, and subsequent to it, was appalling. It was a long time before the white man's thirst for blood could be satiated.

No general insurrection occurred after this one. However, as late as 1823, the proprietor of Mount Wilton—the noblest estate in the island—was murdered by his slaves in a most horrid manner. A number of men entered his bed-chamber at night. He awoke ere they reached him, and grasped his sword, which always hung by his bed, but it was wrested from his hand, and he was mangled and killed. His death was caused by his *cruelties*, and especially by his *extreme licentiousness*. All the females on this estate were made successively the victims of his lust. This, together with his cruelties, so incensed the men,

* A fine of sixteen dollars for the first assault, and the liberation of the apprentice after a second.

! Through the complaint of the apprentice to the special magistrate.

that they determined to murder the wretch. Several of them were publicly executed.

Next to the actual occurrence of rebellions, *the fear of them* deserves to be enumerated among the evils which slavery entailed upon Barbadoes. The dread of hurricanes to the people of Barbadoes is tolerable in comparison with the irrepressible apprehensions of bloody rebellions. A planter told us that he seldom went to bed without thinking he might be murdered before morning.

But now the whites are satisfied that slavery was the sole instigator of rebellions, and since its removal they have no fear on this score.

Licentiousness was another of the fruits of slavery. It will be difficult to give to the reader a proper conception of the prevalence of this vice in Barbadoes, and of the consequent demoralization. A numerous colored population were both the offspring and the victims of it. On a very moderate calculation, nineteen-twentieths of the present adult colored race are illegitimate. Concubinage was practised among the highest classes. Young merchants and others who were unmarried, on first going to the island, regularly engaged colored females to live with them as housekeepers and mistresses, and it was not unusual for a man to have more than one. The children of these connections usually sat with the mothers at the father's table, though when the gentlemen had company, neither mothers nor children made their appearance. To such conduct no disgrace was attached, nor was any shame felt by either party. We were assured that there are in Bridgetown, colored ladies of "respectability," who, though never married, have large families of children whose different surnames indicate their difference of parentage, but who probably do not know their fathers by any other token. These remarks apply to the towns. The morals of the estates were still more deplorable. The managers and overseers, commonly unmarried, left no female virtue untempted. Rewards sometimes, but oftener the whip, or the dungeon, gave them the mastery in point of fact, which the laws allowed in theory. To the slaves marriage was scarcely known. They followed the example of the master, and were ready to minister to his lust. The mass of mulatto population grew paler as it multiplied, and catching the refinement along with the tint of civilization, waged a war upon marriage which had well nigh expelled it from the island. Such was Barbadoes under the auspices of slavery.

Although these evils still exist, yet, since the abolition of slavery, there is one symptom of returning purity, the *sense of shame*. Concubinage is becoming disreputable. The colored females are growing in self-respect, and are beginning to seek regular connections with colored men. They begin to feel (to use the language of one of them) that *the light is come*, and that they can no longer have the apology of ignorance to plead for their sin. It is the prevailing impression among whites, colored, and blacks, that open licentiousness cannot long survive slavery.

Prejudice was another of the concomitants of slavery. Barbadoes was proverbial for it. As far as was practicable, the colored people were excluded from all business connections; though merchants were compelled to make clerks of them or want of better, that is, *whiter*, ones. Colored merchants of wealth were shut out of the merchants' exchange, though possessed of untarnished integrity, while white men were admitted as subscribers without regard to character. It was not

a little remarkable that the rooms occupied as the merchants' exchange were rented from a colored gentleman, or more properly, a *negro*;* who, though himself a merchant of extensive business at home and abroad, and occupying the floor below with a store, was not suffered to set his foot within them. This merchant, it will be remembered, is educating a son for a learned profession at the university of Edinburgh. Colored gentlemen were not allowed to become members of literary associations, nor subscribers to the town libraries. Social intercourse was utterly interdicted. To visit the houses of such men as we have already mentioned in a previous chapter, and especially to sit down at their tables, would have been a loss of caste; although the gentry were at the same time living with colored concubines. But most of all did this wicked prejudice delight to display itself in the churches. Originally, we believe, the despised color was confined to the galleries, afterwards it was admitted to the seats under the galleries, and ultimately it was allowed to extend to the body pews below the cross aisle. If perchance one of the proscribed class should ignorantly stray beyond these precincts, and take a seat above the cross aisle, he was instantly, if not forcibly, removed. Every opportunity was maliciously seized to taunt the colored people with their complexion. A gentleman of the highest worth stated that several years ago he applied to the proper officer for a license to be married. The license was accordingly made out and handed to him. It was expressed in the following insulting style: "T— H—, F. M., is licensed to marry H— L—, F. C. W." The initials F. M. stood for *free mulatto*, and F. C. W. for *free colored woman*! The gentleman took his knife and cut out the initials; and was then threatened with a prosecution for forging his license!

It must be admitted that this cruel feeling still exists in Barbadoes. Prejudice is the last viper of the slavery-generated brood that dies. But it is evidently growing weaker. This the reader will infer from several facts already stated. The colored people themselves are indulging sanguine hopes that prejudice will shortly die away. They could discover a bending on the part of the whites, and an apparent readiness to concede much of the ground hitherto withheld. They informed us that they had received intimations that they might be admitted as subscribers to the merchants' exchange if they would apply; but they were in no hurry to make the advances themselves. They felt assured that not only business equality, but social equality, would soon be theirs, and were waiting patiently for the course of events to bring them. They have too much self-respect to sue for the consideration of their white neighbors, or to accept it as a condescension and favor, when by a little patience they might obtain it on more honorable terms. It will doubtless be found in Barbadoes, as it has been in other countries—and perchance to the mortification of some lordlings—that freedom is a mighty leveller of human distinctions. The pyramid of pride and prejudice which slavery had upreared there, must soon crumble in the dust.

Indolence and inefficiency among the whites, was another prominent feature in slaveholding Barbadoes. Enterprise, public and personal, has long been a stranger to the island. Internal improve-

* Mr. London Bourne, the merchant mentioned in the previous chapter.

merts, such as the laying and repairing of roads, the erection of bridges, building wharves, piers, &c., were either wholly neglected, or conducted in such a listless manner as to be a burlesque on the name of business. It was a standing task, requiring the combined energy of the island, to repair the damages of one hurricane before another came. The following circumstance was told us, by one of the shrewdest observers of men and things with whom we met in Barbadoes. On the southeastern coast of the island there is a low point running far out into the sea, endangering all vessels navigated by persons not well acquainted with the island. Many vessels have been wrecked upon it in the attempt, to make Bridgetown from the windward. From time immemorial, it has been in contemplation to erect a light-house on that point. Every time a vessel has been wrecked, the whole island has been agog for a light-house. Public meetings were called, and eloquent speeches made, and resolutions passed, to proceed to the work forthwith. Bills were introduced into the assembly, long speeches made, and appropriations voted commensurate with the stupendous undertaking. There the matter ended, and the excitement died away, only to be revived by another wreck, when a similar scene would ensue. The light-house is not built to this day. In personal activity, the Barbadians are as sadly deficient as in public spirit. London is said to have scores of wealthy merchants who have never been beyond its limits, nor once snuffed the country air. Bridgetown, we should think, is in this respect as deserving of the name *Little London*, as Barbadoes is of the title "*Little England*," which it proudly assumes. We were credibly informed that there were merchants in Bridgetown who had never been off the island in their lives, nor more than five or six miles into the country. The sum total of their locomotion might be said to be, turning softly to one side of their chairs, and then softly to the other. Having no personal cares to harass them, and no political questions to agitate them—having no extended speculations to push, and no public enterprises to prosecute, (save occasionally when a wreck on the southern point throws them into a ferment,) the lives of the higher classes seem a perfect blank, as it regards every thing manly. Their thoughts are chiefly occupied with sensual pleasure, anticipated or enjoyed. The centre of existence to them is the *dinner-table*.

"They eat and drink and sleep, and then—
Eat and drink and sleep again."

That the abolition of slavery has laid the foundation for a reform in this respect, there can be no doubt. The indolence and inefficiency of the white community has grown out of slavery. It is the legitimate offspring of oppression everywhere—one of the burning curses which it never fails to visit upon its supporters. It may be seriously doubted, however, whether in Barbadoes this evil will terminate with its cause. There is there such a superabundance of the laboring population, that for a long time to come, labor must be very cheap, and the habitually indolent will doubtless prefer employing others to work for them, than to work themselves. If, therefore, we should not see an active spirit of enterprise at once kindling among the Barbadians, *if the light-house should not be built for a quarter of a century to come*, it need not excite our astonishment.

We heard not a little concerning the expected distress of those white families whose property

consisted chiefly of slaves. There were many such families, who have hitherto lived respectably and independently by hiring out their slaves. After 1840, these will be deprived of all their property, and will have no means of support whatever. As they will consider it degrading to work, and still more so to beg, they will be thrown into extremely embarrassing circumstances. It is thought that many of this class will leave the country, and seek a home where they will not be ashamed to work for their subsistence. We were forcibly reminded of the oft alleged objection to emancipation in the United States, that it would impoverish many excellent families in the South, and drive delicate females to the distaff and the wash-tub, whose hands have never been used to any thing—*rougher than the cowhide*. Much sympathy has been awakened in the North by such appeals, and vast numbers have been led by them to conclude that it is better for millions of slaves to furnish in eternal bondage, than that a few white families, here and there scattered over the South, should be reduced to the humiliation of *working*.

Hostility to emancipation prevailed in Barbadoes. That island has always been peculiarly attached to slavery. From the beginning of the anti-slavery agitations in England, the Barbadians distinguished themselves by their inveterate opposition. As the grand result approximated they increased their resistance. They appealed, remonstrated, begged, threatened, deprecated, and imprecated. They continually protested that abolition would ruin the colony—that the negroes could never be brought to work—especially to raise sugar—without the whip. They both besought and demanded of the English that they should cease their interference with their private affairs and personal property.

Again and again they informed them that they were wholly disqualified, by their distance from the colonies, and their ignorance of the subject, to do any thing respecting it, and they were entreated to leave the whole matter with the colonies, who alone could judge as to the best time and manner of moving, or whether it was proper to move at all.

We were assured that there was not a single planter in Barbadoes who was known to be in favor of abolition, before it took place; if, however, there had been one such, he would not have dared to avow his sentiments. The anti-slavery party in England were detested; no epithets were too vile for them—no curses too bitter. It was a Barbadian lady who once exclaimed in a public company in England, "O, I wish we had Wilberforce in the West Indies, I would be one of the very first to tear his heart out!" If such a felon wish could escape the lips of a female, and that too amid the awing influence of English society, what may we conclude were the feelings of planters and drivers on the island!

The opposition was maintained even after the abolition of slavery; and there was no colony, save Jamaica, with which the English government had so much trouble in arranging the provisions and conditions under which abolition was to take place.

From statements already made, the reader will see how great a change has come over the feelings of the planters.

He has followed us through this and the preceding chapters, he has seen tranquillity taking the place of insurrections, a sense of security suc-

ceeding to gloomy forbodings, and public order supplanting mob law; he has seen subordination to authority, peacefulness, industry, and increasing morality, characterizing the negro population; he has seen property rising in value, crime lessening, expenses of labor diminishing, the whole island blooming with unexampled cultivation, and waving with crops unprecedented in the memory of its inhabitants; above all, he has seen licentiousness decreasing, prejudice fading away, marriage extending, education spreading, and religion preparing to multiply her churches and missionaries over the land.

These are the blessings of abolition—*begun* only, and but partially realized as yet, but promising a rich maturity in time to come, after the work of freedom shall have been completed.

CHAPTER V.

THE APPRENTICESHIP SYSTEM.

THE nature of the apprenticeship system may be learned from the following abstract of its provisions, relative to the three parties chiefly concerned in its operation—the special magistrate, the master, and the apprentice.

PROVISIONS RESPECTING THE SPECIAL MAGISTRATES.

1. They must be disconnected with planters and plantership, that they may be independent of all colonial parties and interests whatever.

2. The special magistrates adjudicate only in cases where the master and apprentice are parties. Offices committed by apprentices against any person not connected with the estates on which they live, come under the cognizance of the local magistrates or of higher courts.

3. The special justices sit three days in the week at their offices, where all complaints are carried, both by the master and apprentice. The magistrates do not go to the estate, either to try or to punish offenders. Besides the three days the magistrates are required to be at home every Saturday, (that being the day on which the apprentices are disengaged,) to give friendly advice and instruction on points of law and personal rights to all apprentices who may call.

PROVISIONS RESPECTING THE MASTER.

1. The master is allowed the gratuitous labor of the apprentice for forty-five hours each week. The several islands were permitted by the English government to make such a division of this time as local circumstances might seem to require. In some islands, as for instance in St. Christopher's and Tortola, it is spread over six days of the week in proportions of seven and a half hours per day, thus leaving the apprentice mere shreds of time in which he can accomplish nothing for himself. In Barbadoes, the forty-five hours is confined within five days, in portions of nine hours per day.

2. The allowances of food continue the same as during slavery, excepting that now the master may give, instead of the allowance, a third of an acre to each apprentice, but then he must also grant an additional day every week for the cultivation of this land.

3. The master has no power whatever to punish. A planter observed, "if I command my butler to stand for half an hour on the parlor floor, and it can be proved that I designed it as a punishment, I may be fined for it." The penalty

for the first offence (punishing an apprentice) is a fine of five pounds currency, or sixteen dollars, and imprisonment if the punishment was cruel. For a second offence the apprentice is set free.

Masters frequently do punish their apprentices *in despite of all penalties*. A case in point occurred not long since, in Bridgetown. A lady owned a handsome young mulatto woman, who had a beautiful head of hair of which she was very proud. The servant did something displeasing to her mistress, and the latter in a rage shaved off her hair close to her head. The girl complained to the special magistrate, and procured an immediate release from her mistress's service.

4. It is the duty of the master to make complaint to the special magistrate. When the master chooses to take the punishment into his own hand, the apprentice has a right to complain.

5. The master is obliged to sell the remainder of the apprentice's term, whenever the apprentice signifies a wish to buy it. If the parties cannot agree about the price, the special magistrate, in connection with two local magistrates, appraises the latter, and the master is bound to take the amount of the appraisal, whatever that is. Instances of apprentices purchasing themselves are quite frequent, notwithstanding the term of service is now so short, extending only to August, 1840. The value of an apprentice varies from thirty to one hundred dollars.

PROVISIONS RESPECTING THE APPRENTICE.

1. He has the whole of Saturday, and the remnants of the other five days, after giving nine hours to the master.

2. The labor does not begin so early, nor continue so late as during slavery. Instead of half past four or five o'clock, the apprentices are called out at six o'clock in the morning. They then work till seven, have an hour for breakfast, again work from eight to twelve, have a respite of two hours, and then work till six o'clock.

3. If an apprentice hires his time from his master as is not unfrequently the case, especially among the non-*praedial*s, he pays a dollar a week, which is two thirds, or at least one half of his earnings.

4. If the apprentice has a complaint to make against his master, he must either make it during his own time, or if he prefers to go to the magistrate during work hours, he must ask his master for a pass. If his master refuse to give him one, he can then go without it.

5. There is an *unjustifiable inequality* in the apprentice laws, which was pointed out by one of the special magistrates. The master is punishable only for cruelty or corporeal inflictions, whereas the apprentice is punishable for a variety of offences, such as idleness, stealing, insubordination, insolence, &c. The master may be as insolent and abusive as he chooses to be, and the slave can have no redress.

6. Hard labor, solitary confinement, and the treadmill, are the principal modes of punishment. Shaving the head is sometimes resorted to. A very severe punishment frequently adopted, is requiring the apprentice to make up for the time during which he is confined. If he is committed for ten working days, he must give the master ten successive Saturdays.

This last regulation is particularly oppressive and palpably unjust. It matters not how slight

the offence may have been, it is discretionary with the special magistrate to mulct the apprentice of his Saturdays. This provision really would appear to have been made expressly for the purpose of depriving the apprentices of their own time. It is a direct inducement to the master to complain. If the apprentice has been absent from his work but an hour, the magistrate may sentence him to give a whole day in return; consequently the master is encouraged to mark the slightest omission, and to complain of it whether it was unavoidable or not.

THE DESIGN OF THE APPRENTICESHIP.—It is a serious question with a portion of the colonists, whether or not the apprenticeship was originally designed as a preparation for freedom. This however was the professed object with its advocates, and it was on the strength of this plausible pretension, doubtless, that the measure was carried through. We believe it is pretty well understood, both in England and the colonies, that it was mainly intended as an *additional compensation to the planters*. The latter complained that the twenty millions of pounds was but a pittance of the value of their slaves, and to drown their cries about robbery and oppression this system of modified slavery was granted to them, that they might, for a term of years, enjoy the toil of the negro without compensation. As a mockery to the hopes of the slaves this system was called an apprenticeship, and it was held out to them as a needful preparatory stage for them to pass through, ere they could rightly appreciate the blessings of entire freedom. It was not wonderful that they should be slow to apprehend the necessity of serving a six years' apprenticeship, at a business which they had been all their lives employed in. It is not too much to say that it was a grand cheat—a national imposture at the expense of the poor victims of oppression, whom, with benevolent pretences, it offered up a sacrifice to cupidity and power.

PRACTICAL OPERATION OF THE APPRENTICESHIP.

—It cannot be denied that this system is in some respects far better than slavery. Many restraints are imposed upon the master, and many important privileges are secured to the apprentice. Being released from the arbitrary power of the master, is regarded by the latter as a vast stride towards entire liberty. We once asked an apprentice if he thought apprenticeship was better than slavery. "O yes," said he, "great deal better, sir; when we was slaves, our masters git mad wid us, and give us *plenty of licks*: but now, thank God, they can't touch us." But the actual enjoyment of these advantages by the apprentices depends upon so many contingencies, such as the disposition of the master, and the faithfulness of the special magistrate, that it is left after all exceedingly precarious. A very few observations respecting the special magistrates, will serve to show how liable the apprentice is to suffer wrong without the possibility of obtaining redress. It is evident that this will be the case unless the special magistrates are *entirely independent*. This was foreseen by the English government, and they pretended to provide for it by paying the magistrates' salaries at home. But how inadequate was their provision! The salaries scarcely answer for pocket money in the West Indies. Thus situated, the magistrates are continually exposed to those temptations, which the planters can so artfully present in the shape of sumptuous dinners. They doubtless find it very convenient, when their stunted

purses run low, and mutton and wines run high, to do as the New England school master does, "*board round*," and consequently the dependence of the magistrate upon the planter is of all things the most deprecated by the apprentice.*

Congeniality of feeling, habits, views, style and rank—identity of country and color—these powerful influences bias the magistrate toward the master, at the same time that the absence of them all, estrange and even repel him from the apprentice. There is still an additional consideration which operates against the unfortunate apprentice. The men selected for magistrates, are mostly officers of the army and navy. To those who are acquainted with the arbitrary habits of military and naval officers, and with the iron despotism which they exercise among the soldiers and sailors,† the bare mention of this fact is sufficient to convince them of the unenviable situation of the apprentice. It is at best but a gloomy transfer from the mercies of a slave driver, to the justice of a military magistrate.

It is not a little remarkable that the apprenticeship should be regarded by the planters themselves, as well as by other persons generally throughout the colony, as merely a modified form of slavery. It is common to hear it called 'slavery

* The feelings of apprentices on this point are well illustrated by the following anecdote, which was related to us while in the West Indies. The governor of one of the islands, shortly after his arrival, dined with one of the wealthiest proprietors. The next day one of the negroes of the estate said to another, "De new gubner been *poison'd*." "What dat you say?" inquired the other in astonishment, "De gubner been *poison'd*." "Dah, now!—How him poisoned?" "*Him eat massa turtle soup last night*," said the shrewd negro. The other took his meaning at once; and his sympathy for the governor was turned into concern for himself, when he perceived that the poison was one from which he was likely to suffer more than his excellency.

† We had a specimen of the stuff special magistrates are made of, in sailing from Barbadoes to Jamaica. The vessel was originally an English man-of-war brig, which had been converted into a steamer, and was employed by the English government, in conveying the island mails from Barbadoes to Jamaica—to and fro. She was still under the strict discipline of a man-of-war. The senior officer on board was a lieutenant. This man was one of the veriest savages on earth. His passions were in a perpetual storm, at some times higher than at others, occasionally they blew a hurricane. He quarrelled with his officers, and his orders to his men were always uttered in oaths. Scarcely a day passed that he did not have some one of his sailors flogged. One night, the cabin boy left the water-cask sitting on the cabin floor, instead of putting it on the sideboard, where it usually stood. For this offence the commander ordered him up on deck after midnight, and made the quarter-master flog him. The instrument used in this case, (the regular flogging stick having been *used up* by previous service,) was the commander's cane—a *heavy knotted club*. The boy held out one hand and received the blow. He howled most piteously, and it was some seconds before he recovered sufficiently from the pain to extend the other. "*Lay on*," stormed the commander. Down went the cane a second time. We thought it must have broken every bone in the boy's hand. This was repeated several times, the boy extending each hand alternately, and recoiling at every blow. "Now lay on to his back," sternly vociferated the commander—"give it to him—*hard—lay on harder*." The old seaman, who had some mercy in his heart, seemed very loth to lay out his strength on the boy with such a club. The commander became furious—cursed and swore—and again yelled, "*Give it to him harder, more—MORE—MORE—there, stop*." "You infernal villain!" speaking to the quarter-master, and using the most horrid oaths—"You infernal villain, if you do not *lay on harder* the next time I command you, I'll have you put in irons." The boy limped away, writhing in every joint, and crying piteously, when the commander called at him, "Silence, there, you imp—or I'll give you a second edition." One of the first things the commander did after we left Barbadoes, was to have a man flogged, and the last order we heard him give as we left the steamer at Kingston, was to put two of the men *in irons*.

under a different form,' 'another name for slavery,' 'modified slavery,' 'but little better than slavery.'

Nor is the practical operation of the system upon the *master* much less exceptionable. It takes out of his hand the power of coercing labor, and provides no other stimulus. Thus it subjects him to the necessity either of resorting to empty threats, which must result only in incessant disputes, or of condescending to persuade and entreat, against which his habits at once rebel, or of complaining to a third party—an alternative more revolting if possible, than the former, since it involves the acknowledgment of a higher power than his own. It sets up over his actions a foreign judge, at whose bar he is alike amenable (in theory) with his apprentice, before whose tribunal he may be dragged at any moment by his apprentice, and from whose lips he may receive the humiliating sentence of punishment in the presence of his apprentice. It introduces between him and his laborers, mutual repellanties and estrangement; it encourages the former to exercise an authority which he would not venture to assume under a system of perfect freedom; it emboldens the latter to display an insolence which he would not have dreamed of in a state of slavery, and thus begetting in the one, the imperiousness of the slaveholder *without his power*, and in the other, the independence of the freeman *without his immunities*, it perpetuates a scene of angry collision, jealousy and hatred.

It does not even serve for the master the unworthy purpose for which it was mainly devised, viz., that of an additional compensation. The apprenticeship is estimated to be more expensive than a system of free labor would be. It is but little less expensive than slavery, and freedom it is confidently expected will be considerably less. So it would seem that this system burthens the master with much of the perplexity, the ignominy and the expensiveness of slavery, while it denies him its power. Such is the apprenticeship system. A splendid imposition!—which cheats the slave of his freedom, cheats the planter of his gains, cheats the British nation of its money, and robs the world of what else might have been a glorious example of immediate and entire emancipation.

THE APPRENTICESHIP IS NO PREPARATION FOR FREEDOM.—Indeed, as far as it can be, it is an actual *disqualification*. The testimony on this subject is ample. We rarely met a planter, who was disposed to maintain that the apprenticeship was preparing the negroes for freedom. They generally admitted that the people were no better prepared for freedom now, than they were in 1834; and some of them did not hesitate to say that the sole use to which they and their brother planters turned the system, was to get *as much work out of the apprentices while it lasted, as possible*. Clergymen and missionaries, declared that the apprenticeship was no preparation for freedom. If it were a preparation at all, it would most probably be so in a religious and educational point of view. We should expect to find the masters, if laboring at all to prepare their apprentices for freedom, doing so chiefly by encouraging missionaries and teachers to come to their estates, and by aiding in the erection of chapels and school-houses. But the missionaries declare that they meet with little more direct encouragement now, than they did during slavery.

The special magistrates also testify that the apprenticeship is no preparation for freedom. On this subject they are very explicit.

The colored people bear the same testimony. Not a few, too, affirm, that the tendency of the apprenticeship is to unfit the negroes for freedom, and avow it as their firm persuasion, that the people will be less prepared for liberty at the end of the apprenticeship, than they were at its commencement. And it is not without reason that they thus speak. They say, first, that the bickerings and disputes to which the system gives rise between the master and the apprentice, and the arraigning of each other before the special magistrate, are directly calculated to alienate the parties. The effect of these contentions, kept up for six years, will be to implant *deep mutual hostility*; and the parties will be a hundred fold more irreconcilable than they were on the abolition of slavery. Again, they argue that the apprenticeship system is calculated to make the negroes regard *law as their foe*, and thus it unfits them for freedom. They reason thus—the apprentice looks to the magistrate as his judge, his avenger, his protector; he knows nothing of either law or justice except as he sees them exemplified in the decisions of the magistrate. When, therefore, the magistrate sentences him to punishment, when he knows he was the injured party, he will become disgusted with the very name of justice, and esteem law his greatest enemy.

The neglect of the planters to use the apprenticeship as a preparation for freedom, warrants us in the conclusion, that they do not think any preparation necessary. But we are not confined to doubtful inferences on this point. They testify positively—and not only planters, but all other classes of men likewise—that the slaves of Barbadoes were fit for entire freedom in 1834, and that they might have been emancipated then with perfect safety. Whatever may have been the sentiment of the Barbadians relative to the necessity of preparation before the experiment was made, it is clear that now they have no confidence either in the necessity or the practicability of preparatory schemes.

But we cannot close our remarks upon the apprenticeship system without noticing one good end which it has undesignedly accomplished, i. e., *the illustration of the good disposition of the colored people*. We firmly believe that if the friends of emancipation had wished to disprove all that has ever been said about the ferocity and revengefulness of the negroes, and at the same time to demonstrate that they possess, in a pre-eminent degree, those other qualities which render them the fit subjects of liberty and law, they could not have done it more triumphantly than it has been done by the apprenticeship. *How* this has been done may be shown by pointing out several respects in which the apprenticeship has been calculated to try the negro character most severely, and to develop all that was fiery and rebellious in it.

1. The apprenticeship removed the strong arm of slavery, and substituted no adequate force. The arbitrary power of the master, which awed the slave into submission, was annihilated. The whip, which was held over the slave, and compelled a kind of subordination—brutal, indeed, but effectual—was abolished. Here in the outset the reins were given to the long-oppressed, but now aspiring mass. No adequate force was substituted, because it was the intent of the new system to govern by milder means. This was well, but what were the milder means which were to take the place of brute force?

2. Was the stimulus of wages substituted? No! That was expressly denied. Was the liberty of locomotion granted? No. Was the privilege of gaining a personal interest in the soil extended to them? No. Were the immunities and rights of citizenship secured to them? No. Was the poor favor allowed them of selecting their own business, or of choosing their employer? Not even this? Thus far, then, we see nothing of the milder measures of the apprenticeship. It has indeed opened the prison doors and knocked off the prisoners' chains—but it still keeps them grinding there, as before, and refuses to let them come forth, except occasionally, and then only to be thrust back again. Is it not thus directly calculated to encourage indolence and insubordination?

3. In the next place, this system introduces a third party, to whom the apprentice is encouraged to look for justice, redress, and counsel. Thus he is led to regard his master as his enemy, and all confidence in him is for ever destroyed. But this is not the end of the difficulty. The apprentice carries up complaints against his master. If they gain a favorable hearing he triumphs over him—if they are disregarded, he concludes that the magistrate also is his enemy, and he goes away with a rankling grudge against his master. Thus he is gradually led to assert his own cause, and he learns to contend with his master, to reply insolently, to dispute, quarrel, and—it is well that we cannot add, to *fight*. At least one thing is the result—a permanent state of alienation, contempt of authority, and hatred. *All these are the fruits of the apprenticeship system.* They are caused by transferring the *power* of the master, while the *relation* continues the same. Nor is this contempt for the master, this alienation and hatred, all the mischief. The unjust decisions of the magistrate, of which the apprentices have such abundant reasons to complain, excite their abhorrence of him, and thus their confidence in the protection of law is weakened or destroyed. Here, then, is contempt for the master, abhorrence of the magistrate, and mistrust of the law—the apprentice regarding all three as leagued together to rob him of his rights. What a combination of circumstances to drive the apprentices to desperation and madness! What a marvel that the outraged negroes have been restrained from bloody rebellions!

Another insurrectionary feature peculiar to the apprenticeship is its making the apprentices *free a portion of the time*. One fourth of the time is given them every week—just enough to afford them a taste of the sweets of liberty, and render them dissatisfied with their condition. Then the manner in which this time is divided is calculated to irritate. After being a slave nine hours, the apprentice is made a freeman for the remainder of the day; early the next morning the halter is again put on, and he treads the wheel another day. Thus the week wears away until Saturday; which is an entire day of freedom. The negro goes out and works for his master, or any one else, as he pleases, and at night he receives his quarter of a dollar. This is something like freedom, and he begins to have the feelings of a freeman—a lighter

heart and more active limbs. He puts his money carefully away at night, and lays himself down to rest his toil-worn body. He awakes on Sabbath morning, and *is still free*. He puts on his best clothes, goes to church, worships a free God, contemplates a free heaven, sees his free children about him, and his wedded wife; and ere the night again returns, the consciousness that he is a slave is quite lost in the thoughts of liberty which fill his breast, and the associations of freedom which cluster around him. He sleeps again. *Monday morning he is startled from his dreams by the old "shell-blow" of slavery*, and he arises to endure another week of toil, alternated by the same tantalizing mockeries of freedom. Is not this applying the *hot iron to the nerve*?

5. But, lastly, the apprenticeship system, as if it would apply the match to this magazine of combustibles, holds out the reward of liberty to every apprentice who shall by any means provoke his master to punish him a second time.

[NOTE.—In a former part of this work—the report of Antigua—we mentioned having received information respecting a number of the apprenticeship islands, viz., Dominica, St. Christopher's, Nevis, Montserrat, Anguilla, and Tortola, from the Wesleyan Missionaries whom we providentially met with at the annual district meeting in Antigua. We designed to give the statements of these men at some length in this connection, but we find that it would swell our report to too great a size. It only remains to say, therefore, in a word, that the same things are generally true of those colonies which have been detailed in the account of Barbadoes. There is the same peaceableness, subordination, industry, and patient suffering on the part of the apprentices, the same inefficiency of the apprenticeship as a preparation for freedom, and the same conviction in the community that the people will, if at all affected by it, be less fit for emancipation in 1840 than they were in 1834. A short call at St. Christopher's confirmed these views in our minds, so far as that island is concerned.

While in Barbadoes, we had repeated interviews with gentlemen who were well acquainted with the adjacent islands, St. Lucia, St. Vincent's, Grenada, &c.; one of whom was a proprietor of a sugar estate in St. Vincent's; and they assured us that there was the same tranquillity reigning in those islands which we saw in Barbadoes. Sir Evan M'Gregor, who is the governor-general of the windward colonies, and of course thoroughly informed respecting their internal state, gave us the same assurances. From Mr. H., an American gentleman, a merchant of Barbadoes, and formerly of Trinidad, we gathered similar information touching that large and (compared with Barbadoes or Antigua) semi-barbarous island.

We learned enough from these authentic sources to satisfy ourselves that the various degrees of intelligence in the several islands makes very little difference in the actual results of abolition; but that in all the colonies, conciliatory and equitable management has never failed to secure industry and tranquillity.]

J A M A I C A .

CHAPTER I.

KINGSTON.

HAVING drawn out in detail the results of abolition, and the working of the apprenticeship system in Barbadoes, we shall spare the reader a protracted account of Jamaica; but the importance of that colony, and the fact that greater dissatisfaction on account of the abolition of slavery has prevailed there than in all the other colonies together, demand a careful statement of facts.

On landing in Jamaica, we pushed onward in our appropriate inquiries, scarcely stopping to cast a glance at the towering mountains, with their cloud-wreathed tops, and the valleys where sunshine and shade sleep side by side—at the frowning precipices, made more awful by the impenetrable forest-foliage which shrouds the abysses below, leaving the impression of an ocean depth—at the broad lawns and magnificent savannahs glowing in verdure and sunlight—at the princely estates and palace mansions—at the luxuriant cultivation, and the sublime solitude of primeval forests, where trees of every name, the mahogany, the boxwood, the rosewood, the cedar, the palm, the fern, the bamboo, the cocoa, the breadfruit, the mango, the almond, all grow in wild confusion, interwoven with a dense tangled undergrowth.*

We were one month in Jamaica. For about a week we remained in Kingston,† and called on some of the principal gentlemen, both white and colored. We visited the Attorney-General, the Solicitor-General, some of the editors, the Baptist and Wesleyan missionaries, and several merchants. We likewise visited the public schools, the house of correction, penitentiary, hospital, and other public institutions. We shall speak briefly of several individuals whom we saw in Kingston, and give some of their statements.

The Hon. Dowel O'Reily, the Attorney-General, is an Irishman, and of one of the influential families. In his own country he was a prominent politician, and a bold advocate of Catholic Emancipation. He is decidedly one of the ablest men in the island, distinguished for that simplicity of manners, and flow of natural benevolence, which are the characteristics of the Irishman. He received his present appointment from the English government about six years ago, and is, by virtue of his office, a member of the council. He declared that the apprenticeship was in no manner preparing the negroes for freedom, but was operating in a contrary way, especially in Jamaica, where it had been made the instrument of greater cruel-

* It is less necessary for us to dwell long on Jamaica, than it would otherwise be, since the English gentlemen, Messrs. Sturge and Harvey, spent most of their time in that island, and will, doubtless, publish their investigations, which will, ere long, be accessible to our readers. We had the pleasure of meeting these intelligent, philanthropic and pious men in the West Indies, and from the great length of time, and the superior facilities which they enjoyed over us, of gathering a mass of facts in Jamaica, we feel assured that their report will be highly interesting and useful, as well among us as on the other side of the water.

† The chief town of the island, with about forty thousand inhabitants.

ties in some cases, than slavery itself. Mr. O'Reily is entirely free from prejudice; with all his family rank and official standing, he identifies himself with the colored people as far as his extensive professional engagements will allow. Having early learned this, we were surprised to find him so highly respected by the whites. In our subsequent excursions to the country, the letters of introduction with which he kindly furnished us, to planters and others, were uniformly received with avowals of the profoundest respect for him. It should be observed, that Mr. O'Reily's attachment to the cause of freedom in the colonies, is not a mere partizan feeling assumed in order to be in keeping with the government under which he holds his office. The fact of his being a Roman Catholic must, of itself, acquit him of the suspicion of any strong partiality for the English government. On the other hand, his decided hostility to the apprenticeship—the favorite offspring of British legislation—demonstrates equally his sincerity and independence.

We were introduced to the Solicitor-General, William Henry Anderson, Esq., of Kingston. Mr. A. is a Scotchman, and has resided in Jamaica for more than six years. We found him the fearless advocate of negro emancipation. He exposed the corruptions and abominations of the apprenticeship without reserve. Mr. A. furnished us with a written statement of his views, respecting the state of the island, the condition of the apprentices, &c., from which we here make a few extracts.

"1. A very material change for the better has taken place in the sentiments of the community since slavery was abolished. Religion and education were formerly opposed as subversive of the security of property; now they are in the most direct manner encouraged as its best support. The value of all kinds of property has risen considerably, and a general sense of security appears to be rapidly pervading the public mind. I have not heard one man assert that it would be an advantage to return to slavery, even were it practicable; and I believe that the public is beginning to see that slave labor is not the cheapest.

"2. The prejudices against color are *rapidly vanishing*. I do not think there is a respectable man, I mean one who would be regarded as respectable on account of his good sense and weight of character, who would impugn another's conduct for associating with persons of color. So far as my observation goes, those who would formerly have acted on these prejudices, will be ashamed to own that they had entertained them. The distinction of superior acquirements still belongs to the whites, as a body; but that, and character, will shortly be the only distinguishing mark recognized among us.

"3. The apprentices are improving, *not, however, in consequence of the apprenticeship, but in spite of it, and in consequence of the great act of abolition!*

"4. I think the negroes might have been emancipated as safely in 1834, as in 1840; and had the emancipation then taken place, they would be found much further in advance in 1840, than they

can be after the expiration of the present period of apprenticeship, *through which all, both apprentices and masters, are LABORING HEAVILY.*

"5. That the negroes will work if moderately compensated, no candid man can doubt. Their *endurance* for the sake of a very little gain is quite amazing, and they are most desirous to procure for themselves and families as large a share as possible of the comforts and decencies of life. They appear peculiarly to reverence and desire intellectual attainments. They employ, occasionally, children who have been taught in the schools to teach them in their leisure time to read.

"6. I think the partial modifications of slavery have been attended by so much improvement in all that constitutes the welfare and respectability of society, that I cannot doubt the increase of the benefit were a total abolition accomplished of every restriction that has arisen out of the former state of things."

During our stay in Kingston, we called on the American consul, to whom we had a letter from the consul at Antigua. We found him an elderly gentleman, and a true hearted Virginian, both in his generosity and his prejudices in favor of slavery. The consul, Colonel Harrison, is a near relation of General W. H. Harrison, of Ohio. Things, he said, were going ruinously in Jamaica. The English government were mad for abolishing slavery. The negroes of Jamaica were the most degraded and ignorant of all negroes he had ever seen. He had travelled in all our Southern States, and the American negroes, even those of South Carolina and Georgia, were as much superior to the negroes of Jamaica, as Henry Clay was superior to him. He said they were the most ungrateful, faithless set he ever saw; no confidence could be placed in them, and kindness was always requited by insult. He proceeded to relate a fact, from which it appeared that the ground on which his grave charges against the negro character rested, was the ill-conduct of one negro woman whom he had hired some time ago to assist his family. The town negroes, he said, were too lazy to work; they loitered and lounged about on the sidewalks all day, jabbering with one another, and keeping up an incessant noise; and they would not suffer a white man to order them in the least. They were leaving their children in perfect idleness, and for his part he could not tell what would become of the rising population of blacks. Their parents were too proud to let them work, and they sent them to school all the time. Every afternoon, he said, the streets are thronged with the half-naked little black devils, just broke from the schools, and all singing some noisy tune learned in the infant schools; the *burthen* of their songs seems to be, "*O that will be joyful.*" These words, said he, are ringing in your ears wherever you go. How aggravating truly such words must be, bursting cheerily from the lips of the little free songsters! "*O that will be joyful, joyful, JOYFUL*"—and so they ring the changes day after day, ceaseless and untiring. A new song this, well befitting the times and the prospects, but provoking enough to oppressors. The consul denounced the special magistrates; they were an insolent set of fellows, they would fine a white man as quick as they would flog a *nigger*.* If a master called his apprentice "you scoundrel," or, "you huzzy," the magistrate would either fine him for it, or reprove him sharply in the presence of the apprentice.

* We fear there is too little truth in this representation.

This, in the eyes of the veteran Virginian, was intolerable. Outrageous, not to allow a *gentleman* to call his servant what names he chooses! We were very much edified by the Colonel's *exposé* of Jamaica manners. We must say, however, that his opinions had much less weight with us after we learned (as we did from the best authority) that he had never been a half dozen miles into the country during a ten year's residence in Kingston.

We called on the Rev. Jonathan Edmonson, the superintendent of the Wesleyan missions in Jamaica. Mr. E. has been for many years laboring as a missionary in the West Indies, first in Barbadoes, then in St. Vincent's, Grenada, Trinidad, and Demerara, and lastly in Jamaica. He stated that the planters were doing comparatively nothing to prepare the negroes for freedom. "*Their whole object was to get as much sugar out of them as they possibly could.*"

We received a call from the Rev. Mr. Wooldridge, one of the Independent missionaries. He thinks the conduct of the planters is tending to make the apprentices their bitter enemies. He mentioned one effect of the apprenticeship which had not been pointed out to us before. The system of appraisement, he said, was a *premium upon all the bad qualities of the negroes and a tax upon all the good ones*. When a person is to be appraised, his virtues and his vices are always inquired into, and they materially influence the estimate of his value. For example, the usual rate of appraisement is a dollar per week for the remainder of the term; but if the apprentice is particularly sober, honest, and industrious, more particularly if he be a *pious man*, he is valued at the rate of two or three dollars per week. It was consequently for the interest of the master, when an apprentice applied for an appraisement, to portray his virtues, while on the other hand there was an inducement for the apprentice to conceal or actually to renounce his good qualities, and foster the worst vices. Some instances of this kind had fallen under his personal observation.

We called on the Rev. Mr. Gardiner, and on the Rev. Mr. Tinson, two Baptist missionaries in Kingston. On Sabbath we attended service at the church of which Mr. G. is the pastor. It is a very large building, capable of seating two thousand persons. The great mass of the congregation were apprentices. At the time we were present, the chapel was well filled, and the broad surface of black faces was scarcely at all diversified with lighter colors. It was gratifying to witness the neatness of dress, the sobriety of demeanor, the devotional aspect of countenance, the quiet and wakeful attention to the preacher which prevailed. They were mostly rural negroes from the estates adjacent to Kingston.

The Baptists are the most numerous body of Christians in the island. The number of their missionaries now in Jamaica is sixteen, the number of Chapels is thirty-one, and the number of members thirty-two thousand nine hundred and sixty. The increase of members during the year 1836 was three thousand three hundred and forty-four.

At present the missionary field is mostly engrossed by the Baptists and Wesleyans. The Moravians are the next most numerous body. Besides these, there are the clergy of the English Church, with a Bishop, and a few Scotch clergymen. The Baptist missionaries, as a body, have been most distinguished for their opposition to slavery. Their boldness in the midst of suffering and persecutions, their denunciations of oppres-

n, though they did for a time arouse the wrath of oppressors, and cause their chapels to be torn down and themselves to be hunted, imprisoned, and banished, did more probably than any other use, to hasten the abolition of slavery.

Schools in Kingston.—We visited the Wolmer's school—the largest and oldest school in the island. The whole number of scholars is five hundred. It is under the charge of Mr. Reid, a venerable Scotchman, of scholarship and piety. All colors are mingled in it promiscuously. We saw the infant school department examined by Mr. R. There were nearly one hundred and fifty children, of every hue, from the jettiest black to the fairest white; they were thoroughly intermingled, and the ready answers ran along the ranks from black to white, from white to brown, from brown to pale, with undistinguished vivacity and accuracy. We were afterwards conducted into the higher department, where lads and misses from nine to fifteen, were instructed in the various branches of academic education. A class of lads, mostly colored, were examined in arithmetic. They wrought several sums in pounds, shillings and pence currency, with wonderful celerity.

Among other things which we witnessed in that school, we shall not soon forget having seen a curly-headed negro lad of twelve, examining a class of white young ladies in scientific history.

Some written statements and statistical tables were furnished us by Mr. Reid, which we subjoin.

Kingston, May 13th, 1837

DEAR SIR.—I delayed answering your queries in hopes of being able to give you an accurate list of the number of schools in Kingston, and pupils under tuition, but have not been able completely to accomplish my intention. I shall now answer your queries in the order you propose them. 1st question. How long have you been teaching in Jamaica? Ans. Thirty-eight years in Kingston. 2d Q. How long have you been master of Wolmer's free school? A. Twenty-three years. 3d Q. What is the number of colored children now in the school? A. Four hundred and thirty. 4th Q. Was there any opposition to their admission at first? A. Considerable opposition the first year, but none afterwards. 5th Q. Do they learn as readily as the white children? A. As they are more regular in their attendance, they learn better. 6th Q. Are they as easily governed? A. Much easier. 7th Q. What proportion of the school are the children of apprentices? A. Fifty. 8th Q. Do their parents manifest a desire to have them educated? A. In general they do. 9th Q. At what age do the children leave your school? A. Generally between twelve and fourteen. 10th Q. What employments do they chiefly engage in upon leaving you? A. The boys go to various mechanic trades, to counting-houses, attorney's offices, clerks to planting attorneys, and others become planters. The girls seamstresses, mantuamakers, and a considerable proportion tailoresses, in Kingston and throughout Jamaica, as situations offer.

I am, dear sirs, yours respectfully,

E. REID.

The following table will show the average numbers of the respective classes, white and colored, who have attended Wolmer's free school in each year, from 1814 to the present time.

	White Children.	Colored Children.	Total.
Average number in 1814	87		87
" " 1815	111	3	114
" " 1816	129	25	154
" " 1817	146	36	182
" " 1818	155	38	193
" " 1819	136	57	193
" " 1820	116	78	194
" " 1821	118	122	240
" " 1822	93	167	260
" " 1823	97	187	280
" " 1824	94	196	290
" " 1825	89	185	274
" " 1826	93	176	269
" " 1827	92	156	248
" " 1828	88	152	240
" " 1829	79	192	271
" " 1830	88	194	282
" " 1831	88	315	403
" " 1832	90	360	450
" " 1833	93	411	504
" " 1834	81	420	501
" " 1835	85	425	510
" " 1836	78	428	506
" " 1837	72	430	502

With regard to the *comparative intellect* of white and colored children, Mr. Reid gives the following valuable statement:

"For the last thirty-eight years I have been employed in this city in the tuition of children of all classes and colors, and have no hesitation in saying that the children of color are equal both in conduct and ability to the white. They have always carried off more than their proportion of prizes, and at one examination, out of seventy prizes awarded, sixty-four were obtained by children of color."

Mr. R. afterwards sent to us the table of the number of schools in Kingston, alluded to in the foregoing communication. We insert it here, as it affords a view of the increase of schools and scholars since the abolition of slavery.

1831.		Scholars.
Schools.		
2 Wolmer's,	- - -	403
1 National,	- - -	270
34 Gentlemen's private,	- - -	1368
40 Ladies' do.	- - -	1005
8 Sunday,	- - -	1042
85	Total,	4088
1832.		Scholars.
Schools.		
2 Wolmer's,	- - -	472
1 National,	- - -	260
31 Gentlemen's private,	- - -	1169
41 Ladies' do.	- - -	856
8 Sunday,	- - -	981
83	Total,	3738
1836.		Scholars.
Schools.		
2 Wolmer's,	- - -	527
3 National,	- - -	1136
3 Mico,	- - -	590
1 Baptist,	- - -	250
1 Jamaica Union,	- - -	120
31 Gentlemen's private,	- - -	1137
59 Ladies' do.	- - -	1339

9 Sunday,	-	-	-	1108
By itinerant teachers and children,	-	-	-	1500
109	Total,			7707
1837.				
Schools.				Scholars.
2 Wolmer's,	-	-	-	502
3 National,	-	-	-	1238
4 Mico,	-	-	-	611
1 Baptist,	-	-	-	260
1 Jamaica Union,	-	-	-	200
34 Gentlemen's private,	-	-	-	1476
63 Ladies' do.	-	-	-	1525
10 Sunday,	-	-	-	1316
By itinerant teachers and children,	-	-	-	1625
118	Total,			8753

We also visited the Union school, which has been established for some years in Kingston. All the children connected with it, about one hundred and fifty, are, with two exceptions, black or colored. The school is conducted generally on the Lancasterian plan. We examined several of the boys in arithmetic. We put a variety of questions to them, to be worked out on the slate, and the reasons of the process to be explained as they went along; all which they executed with great expertness. There was a jet black boy, whom we selected for a special trial. We commenced with the simple rules, and went through them one by one, together with the compound rules and Reduction, to Practice, propounding questions and examples in each of them, which were entirely new to him, and to all of them he gave prompt and correct replies. He was only thirteen years old, and we can aver we never saw a boy of that age in any of our common schools, that exhibited a fuller and clearer knowledge of the science of numbers.

In general, our opinion of this school was similar to that already expressed concerning the others. It is supported by the pupils, aided by six hundred dollars granted by the assembly.

In connection with this subject, there is one fact of much interest. However strong and exclusive was the prejudice of color a few years since in the schools of Jamaica, we could not, during our stay in that island, learn of more than two or three places of education, and those private ones, from which colored children were excluded, and among the numerous schools in Kingston, there is not one of this kind.

We called on several colored gentlemen of Kingston, from whom we received much valuable information. The colored population are opposed to the apprenticeship, and all the influence which they have, both in the colony and with the home government, (which is not small,) is exerted against it. They are a festering thorn in the sides of the planters, among whom they maintain a fearless espionage, exposing by pen and tongue their iniquitous proceedings. It is to be regretted that their influence in this respect is so sadly weakened by their *holding apprentices themselves*.

We had repeated invitations to breakfast and dine with colored gentlemen, which we accepted as often as our engagements would permit. On such occasions we generally met a company of gentlemen and ladies of superior social and intellectual accomplishments. We must say, that it is a great self-denial to refrain from a description of some of the animated, and we must add splendid, parties of colored people which we attended.

The conversation on these occasions mostly turned on the political and civil disabilities under which the colored population formerly labored, and the various struggles by which they ultimately obtained their rights. The following are a few items of their history. The colored people of Jamaica, though very numerous, and to some extent wealthy and intelligent, were long kept by the white colonists in a state of abject political bondage. Not only were offices withheld from them, and the right of suffrage denied, but they were not even allowed the privilege of an oath in court, in defence of their property or their persons. They might be violently assaulted, their limbs broken, their wives and daughters might be outraged before their eyes by villains having white skins; yet they had no legal redress unless another white man chanced to see the deed. It was not until 1834, that this oppressive enactment was repealed, and the protection of an oath extended to the colored people; nor was it then effected without a long struggle on their part.

Another law, equally worthy of a slaveholding legislature, prohibited any white man, however wealthy, bequeathing, or in any manner giving, his colored son or daughter more than £2000 currency, or six thousand dollars. The design of this law was to keep the colored people poor and dependent upon the whites. Further to secure the same object, every effort, both legislative and private, was made to debar them from schools, and sink them in the lowest ignorance. Their young men of talent were glad to get situations as clerks in the stores of white merchants. Their young ladies of beauty and accomplishments were fortunate-made if they got a place in the white man's harem. These were the highest stations to which the flower of their youth aspired. The rest sunk beneath the discouragements, and grovelled in vice and debasement. If a colored person had any business with a white gentleman, and should call at his house, "he must take off his hat, and wait at the door, and be as *polite as a dog*."

These insults and oppressions the colored people in Jamaica bore, until they could bear them no longer. By secret correspondence they formed a union throughout the island, for the purpose of resistance. This, however, was not effected for a long time, and while in process, the correspondence was detected, and the most vigorous means were used by the whites to crush the growing conspiracy—for such it was virtually. Persuasions and intimidations were used privately, and when these failed, public persecutions were resorted to, under the form of judicial procedures. Among the milder means, was the dismissal of clerks, agents, &c., from the employ of white men. As soon as a merchant discovered that his clerk was implicated in the correspondence, he first threatened to discharge him unless he would promise to desert his brethren: if he could not extort this promise, he immediately put his threat in execution. Edward Jordon, Esq., the talented editor of the *Watchman*, then first clerk in the store of a Mr. Briden, was prominently concerned in the correspondence, and was summarily dismissed.

White men drove their colored sons from their houses, and subjected them to every indignity and suffering, in order to deter them from prosecuting an enterprise which was seen by the terrified oppressors to be fraught with danger to themselves. Then followed more violent measures. Persons suspected of being the projectors of the

disaffection, were dragged before incensed judges, and after mock trials, were sentenced to imprisonment in the city jail. Messrs. Jordon and Osborne, (after they had established the Watchman paper,) were both imprisoned; the former twice, for five months each time. At the close of the second term of imprisonment, Mr. Jordon was *tried for his life*, on the charge of having published *seditious matter* in the Watchman.

The paragraph which was denominated '*seditious matter*' was this—

"Now that the member for Westmoreland (Mr. Beaumont) has come over to our side, we will, by a long pull, a strong pull, and a pull altogether, bring down the system by the run, knock off the fetters, and let the oppressed go free."

On the day of Mr. J.'s trial, the court-room was thronged with colored men, who had armed themselves, and were determined, if the sentence of death were pronounced upon Mr. Jordon, to rescue him at whatever hazard. It is supposed that their purpose was conjectured by the judges—at any rate, they saw fit to acquit Mr. J. and give him his enlargement. The Watchman continued as fearless and *seditious* as ever, until the Assembly were ultimately provoked to threaten some extreme measure which should effectually silence the agitators. Then Mr. Jordon issued a spirited circular, in which he stated the extent of the coalition among the colored people, and in a tone of defiance demanded the instant repeal of every restrictive law, the removal of every disability, and the extension of complete political equality; declaring, that if the demand were not complied with, the whole colored population would rise in arms, would proclaim freedom to their own slaves, instigate the slaves generally to rebellion, and then shout war and wage it, until *the streets of Kingston should run blood*. This bold piece of generalship succeeded. The terrified legislators huddled together in their Assembly-room, and swept away, at one blow, all restrictions, and gave the colored people entire enfranchisement. These occurrences took place in 1831; since which time the colored class have been politically free, and have been marching forward with rapid step in every species of improvement, and are now on a higher footing than in any other colony. All offices are open to them; they are aldermen of the city, justices of the peace, inspectors of public institutions, trustees of schools, etc. There are, at least, ten colored special magistrates, natives of the island. There are four colored members of the Assembly, including Messrs. Jordon and Osborne. Mr. Jordon now sits in the same Assembly, side by side, with the man who, a few years ago, ejected him disdainfully from his clerkship. He is a member of the Assembly for the city of Kingston, where not long since he was imprisoned, and tried for his life. He is also alderman of the city, and one of its local magistrates. He is now inspector of the same prison in which he was formerly immured as a pestilent fellow, and a mover of sedition.

The secretary of the special magistrate department, Richard Hill, Esq., is a colored gentleman, and is one of the first men in the island,* for integrity, independence, superior abilities, and extensive acquirements. It has seldom been our happiness to meet with a man more illustrious for true nobility of soul, or in whose countenance

* We learn from the Jamaica papers, since our return to this country, that Mr. Hill has been elected a member of the Assembly.

there were deeper traces of intellectual and moral greatness. We are confident that no man can see him without being impressed with his rare combination of excellences.

Having said thus much respecting the political advancement of the colored people, it is proper to remark, that they have by no means evinced a determination to claim more than their share of office and influence. On the contrary, they stop very far short of what they are entitled to. Having an extent of suffrage but little less than the whites, they might fill one third of the seats in the Assembly, whereas they now return but four members out of forty-five. The same may be said of other offices, particularly those in the city of Kingston, and the larger towns, where they are equal to, or more numerous, than the whites. It is a fact, that a portion of the colored people continue at this time to return white members to the Assembly, and to vote for white aldermen and other city officers. The influential men among them, have always urged them to take up white men, unless they could find *competent* men of their own color. As they remarked to us, if they were obliged to send an *ass* to the Assembly, it was far better for *them* to send a *white ass* than a *black one*.

In company with a friend, we visited the principal streets and places of business in Kingston, for the purpose of seeing, for ourselves, the general employments of the people of color; and those who engage in the lowest offices, such as porters, watermen, draymen, and servants of all grades, from him who flaunts in livery, to him who polishes shoes, are of course from this class. So with the fruiterers, fishmongers, and the almost innumerable tribe of petty hucksters which swarm throughout the city, and is collected in a dense mass in its suburbs. The market, which is the largest and best in the West Indies, is almost entirely supplied and attended by colored persons, mostly females. The great body of artisans is composed mostly of colored persons.

There are two large furniture and cabinet manufactories in Kingston, one owned by two colored men, and the other by a white man. The operatives, of which one contains eighty, and the other nearly as many, are all black and colored. A large number of them are what the British law terms *apprentices*, and are still bound in unremunerated servitude, though some of them for thrice seven years have been adepts in their trades, and not a few are earning their masters twenty or thirty dollars each month, clear of all expenses. Some of these *apprentices* are hoary-headed and wrinkle-browed men, with their children, and grand-children, apprentices also, around them, and who, after having used the plane and the chisel for half a century, with faithfulness for *others*, are now spending the few hours and the failing strength of old age in *preparing* to use the plane and the chisel for *themselves*. The work on which they were engaged evinced no lack of mechanical skill and ingenuity, but on the contrary we were shown some of the most elegant specimens of mechanical skill, which we ever saw. The rich woods of the West Indies were put into almost every form and combination which taste could designate or luxury desire.

The owners of these establishments informed us that their business had much *increased within the last two years*, and was still extending. Neither of them had any fears for the results of complete emancipation, but both were laying their

plans for the future as broadly and confidently as ever.

In our walk we accidentally met a colored man, whom we had heard mentioned on several occasions as a superior architect. From the conversation we had with him, then and subsequently, he appeared to possess a fine mechanical genius, and to have made acquirements which would be honorable in any man, but which were truly admirable in one, who had been shut up all his life by the disabilities which in Jamaica have, until recently, attached to color. He superintended the erection of the Wesleyan chapel in Kingston, the largest building of the kind in the island, and esteemed by many as the most elegant. The plan was his own, and the work was executed under his own eye. This man is using his means and influence to encourage the study of his favorite art, and of the arts and sciences generally, among those of his own hue.

One of the largest bookstores in the island is owned by two colored men, (Messrs. Jordon and Osborne, already referred to.) Connected with it is an extensive printing-office, from which a newspaper is issued twice a week. Another paper, under the control of colored men, is published at Spanishtown. These are the two principal liberal presses in Jamaica, and are conducted with spirit and ability. Their influence in the political and civil affairs of the island is very great. They are the organs of the colored people, bond and free, and through them any violation of law or humanity is exposed to the public, and redress demanded, and generally obtained. In literary merit and correctness of moral sentiment, they are not excelled by any press there, while some of their white contemporaries fall far below them in both. Besides the workmen employed in these two offices, there is a large number of colored printers in the other printing offices, of which there are several.

We called at two large establishments for making jellies, comfits, pickles, and all the varieties of tropic *preserves*. In each of them thirty or more persons are constantly employed, and a capital of some thousands of dollars invested. Several large rooms were occupied by boxes, jars, and canisters, with the apparatus necessary to the process, through which the fruit passes. We saw every species of fruits and vegetables which the island produces, some fresh from the trees and vines, and others ready to be transported to the four quarters of the globe, in almost every state which the invalid or epicure could desire. These articles, with the different preparations of arrow-root and cassada, form a lucrative branch of trade, which is mostly in the hands of the colored people.

We were introduced to a large number of colored merchants, dealers in dry goods, crockery and glass ware, ironmongers, booksellers, druggists, grocers, and general importers, and were conducted by them through their stores; many of which were on an extensive scale, and managed, apparently, with much order and regularity. One of the largest commercial houses in Kingston has a colored man as a partner, the other two being white. Of a large auction and commission firm, the most active and leading partner is a colored man. Besides these, there is hardly a respectable house among the white merchants, in which some important office, oftentimes the head clerkship, is not filled by a person of color. They are as much respected in business transactions, and their mercantile talents, their acquaintance with the gene-

ralities and details of commerce, and sagacity and judgment in making bargains, are as highly esteemed by the white merchants, as though they wore an European hue. The commercial room is open to them, where they resort unrestrainedly to ascertain the news; and a visitor may not unfrequently see sitting together at a table of newspapers, or conversing together in the parlance of trade, persons as dissimilar in complexion as white and black can make them. In the streets the same intercourse is seen.

The general trade of the island is gradually and quietly passing into the hands of the colored people. Before emancipation, they seldom reached a higher grade in mercantile life than a clerkship, or, if they commenced business for themselves, they were shackled and confined in their operations by the overgrown and monopolizing establishments which slavery had built up. Though the civil and political rights of one class of them were acknowledged three years previous, yet they found they could not, even if they desired it, disconnect themselves from the slaves. They could not transact business--form credits and agencies, and receive the confidence of the commercial public--like free men. Strange or not, their fate was inseparably linked with that of the bondman, their interests were considered as involved with his. However honest they might be, it was not safe to trust them; and any attempt to rise above a clerkship, to become the employer instead of the employed, was regarded as a kind of insurrection, and strongly disapproved and opposed. Since emancipation, they have been unshackling themselves from white domination in matters of trade, extending their connections, and becoming every day more and more independent. They have formed credits with commercial houses abroad, and now import directly for themselves, at wholesale prices, what they were formerly obliged to receive from white importers, or rather speculators, at such prices as they, in their tender mercies, saw fit to impose.

Trade is now equalizing itself among all classes. A spirit of competition is awakened, banks have been established, steam navigation introduced, railroads projected, old highways repaired, and new ones opened. The descendants of the slaves are rapidly supplying the places which were formerly filled by whites from abroad.

We had the pleasure of being present one day at the sitting of the police court of Kingston. Mr. Jordon, the editor of the *Watchman*, in his turn as a member of the common council, was presiding justice, with an alderman of the city, a black man, as his associate. At a table below them sat the superintendent of police, a white man, and two white attorneys, with their huge law books and green bags before them. The bar was surrounded by a motley assemblage of black, colored, and white faces, intermingled without any regard to hue in the order of superiority and precedence. There were about a dozen cases adjudged while we were present. The court was conducted with order and dignity, and the justices were treated with great respect and deference both by white and black.

After the adjournment of the court, we had some conversation with the presiding justice. He informed us that whites were not unfrequently brought before him for trial, and, in spite of his color, sometimes even our own countrymen. He mentioned several instances of the latter, in some of which American prejudice assumed very

amusing and ludicrous forms. In one case, he was obliged to threaten the party, a captain from one of our southern ports, with imprisonment for contempt, before he could induce him to behave himself with proper decorum. The captain, unaccustomed to obey injunctions from men of such a complexion, curled his lip in scorn, and showed a spirit of defiance, but on the approach of two police officers, whom the court had ordered to arrest him, he submitted himself. We were gratified with the spirit of good humor and pleasantry with which Mr. J. described the astonishment and gaping curiosity which Americans manifest on seeing colored men in offices of authority, particularly on the judicial bench, and their evident embarrassment and uneasiness whenever obliged to transact business with them as magistrates. He seemed to regard it as a subject well worthy of ridicule; and we remarked, in our intercourse with the colored people, that they were generally more disposed to make themselves merry with American sensitiveness on this point, than to bring serious complaints against it, though they feel deeply the wrongs which they have suffered from it, and speak of them occasionally with solemnity and earnestness. Still the feeling is so absurd and ludicrous in itself, and is exhibited in so many grotesque positions, even when oppressive, that the sufferer cannot help laughing at it. Mr. Jordon has held his present office since 1832. He has had an extensive opportunity, both as a justice of the police court, and as a member of the jail committee, and in other official stations, to become well acquainted with the state of crime in the island at different periods. He informed us that the number of complaints brought before him had much diminished since 1834, and he had no hesitation in saying, that crime had decreased throughout the island generally more than one third.

During one of our excursions into the country, we witnessed another instance of the amicability with which the different colors associated in the civil affairs of the island. It was a meeting of one of the parish vestries, a kind of local legislature, which possesses considerable power over its own territory. There were fifteen members present, and nearly as many different shades of complexion. There was the planter of aristocratic blood, and at his side was a deep mulatto, born in the same parish a slave. There was the quadroon, and the unmitigated hue and unmodified features of the negro. They sat together around a circular table, and conversed as freely as though they had been all of one color. There was no restraint, no uneasiness, as though the parties felt themselves out of place, no assumption nor disrespect, but all the proceedings manifested the most perfect harmony, confidence, and good feeling.

At the same time there was a meeting of the parish committee on roads, at which there was the same intermixture of colors, the same freedom and kindness of demeanor, and the same unanimity of action. Thus it is with all the political and civil bodies in the island, from the House of Assembly, to committees on jails and houses of correction. Into all of them, the colored people are gradually making their way, and participating in public debates and public measures, and dividing with the whites legislative and judicial power, and in many cases they exhibit a superiority, and in all cases a respectability, of talents and attainments, and a courtesy and general propriety of conduct, which gain for them the respect

of the intelligent and candid among their white associates.

We visited the house of correction for the parish of St. Andrews. The superintendent received us with the iron-hearted courtesy of a Newgate turnkey. Our company was evidently unwelcome, but as the friend who accompanied us was a man in authority, he was constrained to admit us. The first sound that greeted us was a piercing outcry from the treadmill. On going to it, we saw a youth of about eighteen hanging in the air by a strap bound to his wrist, and dangling against the wheel in such a manner that every revolution of it scraped the body from the breast to the ankles. He had fallen off from weakness and fatigue, and was struggling and crying in the greatest distress, while the strap, which extended to a pole above and stretched his arm high above his head, held him fast. The superintendent, in a harsh voice, ordered him to be lifted up, and his feet again placed on the wheel. But before he had taken five steps, he again fell off, and was suspended as before. At the same instant, a woman also fell off, and without a sigh or the motion of a muscle, for she was too much exhausted for either, but with a shocking wildness of the eye, hung by her half-dislocated arms against the wheel. As the allotted time (fifteen minutes) had expired, the persons on the wheel were released, and permitted to rest. The boy could hardly stand on the ground. He had a large ulcer on one of his feet, which was much swollen and inflamed, and his legs and body were greatly bruised and peeled by the revolving of the wheel. The gentleman who was with us reproved the superintendent severely for his conduct, and told him to remove the boy from the treadmill gang, and see that proper care was taken of him. The poor woman who fell off, seemed completely exhausted; she tottered to the wall near by, and took up a little babe which we had not observed before. It appeared to be not more than two or three months old, and the little thing stretched out its arms and welcomed its mother. On inquiry, we ascertained that this woman's offence was absence from the field an hour after the required time (six o'clock) in the morning. Besides the infant with her, she had two or three other children. Whether the care of them was any excuse for her, we leave American mothers to judge. There were two other women on the treadmill—one was sentenced there for stealing cane from her master's field, and the other, we believe, for running away.

The superintendent next took us to the solitary cells. They were dirty, and badly ventilated, and unfit to keep beasts in. On opening the doors, such a stench rushed forth, that we could not remain. There was a poor woman in one of them, who appeared, as the light of day and the fresh air burst in upon her, like a despairing maniac.

We went through the other buildings, all of which were old and dirty, nay, worse, *filthy* in the extreme. The whole establishment was a disgrace to the island. The prisoners were poorly clad, and had the appearance of harsh usage. Our suspicions of ill treatment were strengthened by noticing a large whip in the treadmill, and sundry iron collars and handcuffs hanging about in the several rooms through which we passed.

The number of inmates in this house at our visit, was forty-eight—eighteen of whom were females. Twenty of these were in the treadmill.

and in solitary confinement—the remainder were working on the public road at a little distance—many of them *in irons*—iron collars about their necks, and chains passing between, connecting them together two and two.

CHAPTER II.

TOUR TO THE COUNTRY.

WISHING to accomplish the most that our limited time would allow, we separated at Kingston;—the one taking a northwesterly route among the mountainous coffee districts of Port Royal and St. Andrews, and the other going into the parish of St. Thomas in the East.

St. Thomas in the East is said to present the apprenticeship in its most favorable aspects. There is probably no other parish in the island which includes so many fine estates, or has so many liberal-minded planters.* A day's easy drive from Kingston, brought us to Morant Bay, where we spent two days, and called on several influential gentlemen, besides visiting the neighboring estate of Belvidere. One gentleman whom we met was Thomas Thomson, Esq., the senior local magistrate of the Parish, next in civil influence to the Custos. His standing may be inferred from the circumstance, (not trifling in Jamaica,) that the Governor, during his tour of the island, spent a night at his house. We breakfasted with Mr. Thomson, and at that time, and subsequently, he showed the utmost readiness in furnishing us with information. He is a Scotchman, has been in the island for thirty-eight years, and has served as a local magistrate for thirty-four. Until very lately, he has been a proprietor of estates; he informed us that he had sold out, but did not mention the reasons. We strongly suspected, from the drift of his conversation, that he sold about the time of abolition, through alarm for the consequences. We early discovered that he was one of the old school tyrants, hostile to the change which *had* taken place, and dreadfully alarmed in view of that which was yet to come. Although full of the prejudices of an old slaveholder, yet we found him a man of strong native sense and considerable intelligence. He declared it most unreservedly as his opinion, that the negroes would not work after 1810—they were *naturally so indolent*, that they would prefer gaining a livelihood in some easier way than by digging cane holes. He had all the results of the emancipation of 1810 as clearly before his mind, as though he saw them in prophetic vision; he knew the whole process. One portion of the negroes, too lazy to provide food by their own labor, will rob the provision grounds of the few who will remain at work. The latter will endure the wrong as long as they well can, and then they will procure arms and fire upon the marauders; this will give rise to incessant petty conflicts between the lazy and the industrious, and a great destruction of life will ensue. Others will die in vast numbers from starvation; among these will be the superannuated and the young, who cannot support themselves, and whom the planters will not be able to support. Others numerous will perish from disease, chiefly for want of medical attend-

ance, which it will be wholly out of their power to provide. Such is the dismal picture drawn by a late slaveholder, of the consequences of removing the negroes from the tender mercies of oppressors. Happily for all parties, Mr. Thomson is not very likely to establish his claim to the character of a prophet. We were not at all surprised to hear him wind up his prophecies against freedom with a *denunciation of slavery*. He declared that slavery was a wretched system. Man was *naturally a tyrant*. Mr. T. said he had one good thing to say of the negroes, viz., that they were an *exceedingly temperate people*. It was a very unusual thing to see one of them drunk. Slavery, he said, was a system of *horrid cruelties*. He had lately read, in the history of Jamaica, of a planter, in 1763, having a slave's leg cut off, to keep him from running away. He said that dreadful cruelties were perpetrated until the close of slavery, and they were inseparable from slavery. He also spoke of the fears which haunted the slaveholders. He never would live on an estate; and whenever he chanced to stay over night in the country, he always took care to secure his door by bolting and barricading it. At Mr. Thomson's we met Andrew Wright, Esq., the proprietor of a sugar estate called Green Wall, situated some six miles from the bay. He is an intelligent gentleman, of an amiable disposition—has on his estate one hundred and sixty apprentices. He described his people as being in a very peaceable state, and as industrious as he could wish. He said he had no trouble with them, and it was his opinion, that where there is trouble, it must be *owing to bad management*. He anticipated no difficulty after 1840, and was confident that his people would not leave him. He believed that the negroes would not to any great extent abandon the cultivation of sugar after 1840. Mr. T. stated two facts respecting this enlightened planter, which amply account for the good conduct of his apprentices. One was, that he was an exceedingly kind and amiable man. *He had never been known to have a falling out with any man in his life*. Another fact was, that Mr. Wright was the only resident sugar proprietor in all that region of country. He superintends his own estate, while the other large estates are generally left in the hands of unprincipled, mercenary men.

We called on the Wesleyan missionary, at Morant Bay, Rev. Mr. Crookes, who has been in Jamaica fifteen years. Mr. C. said, that in many respects there had been a great improvement since the abolition of slavery, but, said he, "I abominate the apprenticeship system. At best, it is only *improved slavery*." The obstacles to religious efforts have been considerably diminished, but the masters were not to be thanked for this; it was owing chiefly to the protection of British law. The apprenticeship, Mr. C. thought, could not be any material preparation for freedom. He was persuaded that it would have been far better policy to have granted entire emancipation at once.

In company with Mr. Howell, an Independent, and teacher of a school of eighty negro children in Morant Bay, we drove out to Belvidere estate, which is situated about four miles from the bay, in a rich district called the Blue Mountain Valley. The Belvidere is one of the finest estates in the valley. It contains two thousand acres, only four hundred of which are cultivated in sugar; the most of it is woodland. This estate belongs to Count Freeman, an absentee proprietor. We

* We have the following testimony of Sir Lionel Smith to the superiority of St. Thomas in the East. It is taken from the Royal Gazette, (Kingston,) May 6, 1837. "His Excellency has said, that in all his tour he was not more highly gratified with any parish than he was with St. Thomas in the East."

took breakfast with the overseer, or manager, Mr. Brient. Mr. B. stated that there was not so much work done now as there was during slavery. *Thinks there is as much done for the length of time that the apprentices are at work; but a day and a half every week is lost; neither are they called out as early in the morning, nor do they work as late at night.* The apprentices work at night very cheerfully for money: but they will not work on Saturday for the common wages—quarter of a dollar. On inquiry of Mr. B., we ascertained that the reason the apprentices did not work on Saturdays was, that they could *make twice or three times as much* by cultivating their provision grounds, and carrying their produce to market. At night they cannot cultivate their grounds, then they work for their masters “very cheerfully.”

The manager stated, that there had been no disturbance with the people of Belvidere since the change. They work well, and conduct themselves peaceably; and he had no fear but that the great body of the negroes would remain on the estate after 1840, and labor as usual. This he thought would be the case on every estate where there is *mild management*. Some, indeed, might leave even such estates to *try their fortunes* elsewhere, but they would soon discover that they could get no better treatment abroad, and they would then return to their old homes.

While we were at Belvidere, Mr. Howell took us to see a new chapel which the apprentices of that estate have erected since 1834, by their own labor, and at their own expense. The house is thirty feet by forty, composed of the same materials of which the negro huts are built. We were told that the building of this chapel was first suggested by the apprentices, and as soon as permission was obtained, they commenced the preparations for its erection. We record this as a delightful *sign of the times*.

On our return to Morant Bay, we visited the house of correction, situated near the village. This is the only “institution,” as a Kingston paper gravely terms it, of the kind in the parish. It is a small, ill-constructed establishment, horribly filthy, more like a receptacle for wild beasts than human beings. There is a treadmill connected with it, made to *accommodate* fifteen persons at a time. Alternate companies ascend the wheel every fifteen minutes. It was unoccupied when we went in; most of the prisoners being at work on the public roads. Two or three, who happened to be near by, were called in by the keeper, and ordered to mount the wheel, to show us how it worked. It made our blood run cold as we thought of the dreadful suffering that inevitably ensues, when the foot loses the step, and the body hangs against the revolving cylinder.

Leaving the house of correction, we proceeded to the village. In a small open square in the centre of it, we saw a number of the unhappy inmates of the house of correction at work under the direction, we are sorry to say, of our friend Thomas Thomson, Esq. They were chained two and two by heavy chains fastened to iron bands around their necks. On another occasion, we saw the same gang at work in the yard attached to the Independent chapel.

We received a visit, at our lodgings, from the special justice of this district, Major Baines. He was accompanied by Mr. Thomson, who came to introduce him as his friend. We were not left to this recommendation alone, suspicious as it was,

to infer the character of this magistrate, for we were advertised previously that he was a “planter’s man”—unjust and cruel to the apprentices. Major B. appeared to have been looking through his friend Thomson’s prophetic telescope. There was certainly a wonderful coincidence of vision—the same abandonment of labor, the same prying upon provision grounds, the same violence, bloodshed and great loss of life among the negroes themselves! However, the special magistrate appeared to see a little further than the local magistrate, even to the *end* of the carnage, and to the re-establishment of industry, peace and prosperity. The evil, he was confident, would soon cure itself.

One remark of the special magistrate was worthy a prophet. When asked if he thought there would be any serious disaffection produced among the *praedials* by the emancipation of the non-*praedials* in 1838, he said, he thought there would not be, and assigned as the reason, that the *praedials* knew all about the arrangement, and did not *expect to be free*. That is, the field apprentices knew that the domestics were to be liberated two years sooner than they, and, without inquiring into the grounds, or justice of the arrangement, *they would promptly acquiesce in it!*

What a fine compliment to the patience and forbearance of the mass of the negroes. The majority see the minority emancipated two years before them, and that, too, upon the ground of an odious distinction which makes the domestic more worthy than they who “bear the heat and burthen of the day,” in the open field; and yet they submit patiently, because they are told that it is the pleasure of government that it should be so!

The *non-praedials*, too, have their noble traits, as well as the less favored agriculturalists. The special magistrate said that he was then engaged in classifying the apprentices of the different estates in his district. The object of this classification was, to ascertain all those who were non-*praedials*, that they might be recorded as the subjects of emancipation in 1838. To his astonishment he found numbers of this class who expressed a wish to remain apprentices until 1840. On one estate, six out of eight took this course, on another, twelve out of fourteen, and in some instances, *all* the non-*praedials* determined to suffer it out with the rest of their brethren, refusing to accept freedom until with the whole body they could rise up and shout the jubilee of universal disenthralment. Here is a nobility worthy to compare with the patience of the *praedials*. In connection with the conduct of the non-*praedials*, he mentioned the following instance of white brutality and negro magnanimity. A planter, whose negroes he was classifying, brought forward a woman whom he claimed as a *praedial*.

The woman declared that she was a non-*praedial*, and on investigation it was clearly proved that she had always been a domestic, and consequently entitled to freedom in 1838. After the planter’s claim was set aside, the woman said, “*Now* I will stay with massa, and be his ’prentice for de udder two year.”

Shortly before we left the Bay, our landlady, a colored woman, introduced one of her neighbors, whose conversation afforded us a rare treat. She was a colored lady of good appearance and lady like manners. Supposing from her color that she had been prompted by strong sympathy in our objects to seek an interview with us, we immediately introduced the subject of slavery, stating that as we had a vast number of slaves in our country, we

had visited Jamaica to see how the freed people behaved, with the hope that our countrymen might be encouraged to adopt emancipation. "Alack a day!" The tawny madam shook her head, and, with that peculiar creole whine, so expressive of contempt, said, "Can't say any thing for you, sir—they not doing no good now, sir—the negroes an't!"—and on she went abusing the apprentices, and denouncing abolition. No American white lady could speak more disparagingly of the negroes, than did this recreant descendant of the negro race. They did no work, they stole, were insolent, insubordinate, and what not.

She concluded in the following elegiac strain, which did not fail to touch our sympathies. "I can't tell what will become of us after 1840. Our negroes will be taken away from us—we shall find no work to do ourselves—we shall all have to beg, and who shall we beg from? *All will be beggars, and we must starve!*"

Poor Miss L. is one of that unfortunate class who have hitherto gained a meagre support from the stolen hire of a few slaves, and who, after entire emancipation, will be stripped of every thing. This is the class upon whom emancipation will fall most heavily; it will at once cast many out of a situation of ease, into the humiliating dilemma of *laboring or begging*—to the latter of which alternatives, Miss L. seems inclined. Let Miss L. be comforted! It is better to beg than to *steal*.

We proceeded from Morant Bay to Bath, a distance of fourteen miles, where we put up at a neat cottage lodging-house, kept by Miss P., a colored lady. Bath is a picturesque little village, embowered in perpetual green, and lying at the foot of a mountain on one side, and on the other by the margin of a rambling little river. It seems to have accumulated around it and within it, all the verdure and foliage of a tropical clime.

Having a letter of introduction, we called on the special magistrate for that district—George Willis, Esq. As we entered his office, an apprentice was led up in irons by a policeman, and at the same time another man rode up with a letter from the master of the apprentice, directing the magistrate to release him instantly. The facts of this case, as Mr. W. himself explained them to us, will illustrate the careless manner in which the magistrates administer the law. The master had sent his apprentice to a neighboring estate, where there had been some disturbance, to get his clothes, which had been left there. The overseer of the estate finding an intruder on his property, had him handcuffed forthwith, notwithstanding his repeated declarations that his master had sent him. Having handcuffed him, he ordered him to be taken before the special magistrate, Mr. W., who had him confined in the station-house all night. Mr. W., in pursuance of the direction received from the master, ordered the man to be released, but at the same time repeatedly declared to him that the *overseer was not to blame for arresting him*.

After this case was disposed of, Mr. W. turned to us. He said he had a district of thirty miles in extent, including five thousand apprentices; these he visited thrice every month. He stated that there had been a gradual decrease of crime since he came to the district, which was early in 1835. For example, in March, 1837, there were but twenty-four persons punished, and in March, 1835, there were as many punished in a single week. He explained this by saying that the apprentices had become *better acquainted with the*

requirements of the law. The chief offence at present was *absconding from labor*.

This magistrate gave us an account of an alarming rebellion which had lately occurred in his district, which we will venture to notice, since it is the only serious disturbance on the part of the negroes, which has taken place in the island, from the beginning of the apprenticeship. About two weeks before, the apprentices on Thornton estate, amounting to about ninety, had refused to work, and fled in a body to the woods, where they still remained. Their complaint, according to our informant, was, that their master had turned the cattle upon their provision grounds, and all their provisions were destroyed, so that they could not live. They, therefore, determined that they would not continue at work, seeing they would be obliged to starve. Mr. W. stated that he had visited the provision grounds, in company with two *disinterested planters*, and he could affirm that the apprentices had *no just cause of complaint*. It was true their fences had been broken down, and their provisions had been somewhat injured, but the fence could be very easily repaired, and there was an *abundance of yams left* to furnish food for the whole gang for some time to come—those that were destroyed being chiefly young roots which would not have come to maturity for several months. These statements were the substance of a formal report which he had just prepared for the eye of Sir Lionel Smith, and which he was kind enough to read to us. This was a fine report, truly, to come from a special justice. To say nothing of the short time in which the fence might be repaired, those were surely very dainty-mouthed cattle that would consume those roots only which were so small that several months would be requisite for their maturity. The report concluded with a recommendation to his Excellency to take summary vengeance upon a few of the gang as soon as they could be arrested, since they had set such an example to the surrounding apprentices. He could not see how order and subordination could be preserved in his district unless such a punishment was inflicted as would be a warning to all evil doers. He further suggested the propriety of sending the maroons* after them, to hunt them out of their hiding places and bring them to justice.

We chanced to obtain a different version of this affair, which, as it was confirmed by different persons in Bath, both white and colored, who had no connection with each other, we cannot help thinking it the true one.

The apprentices on Thornton, are what is termed a jobbing gang, that is, they are hired out by their master to any planter who may want their services. Jobbing is universally regarded by the negroes as the worst kind of service, for many reasons—principally because it often takes them many miles from their homes, and they are still required to supply themselves with food from their own provision grounds. They are allowed to return home every Friday evening or Saturday, and stay till Monday morning. The owner of the gang in question lately died—to whom it is said they were greatly attached—and they passed into the hands of a Mr. Jocken, the present overseer. Jocken is a notoriously cruel man. It was scarcely a twelvemonth ago, that he was

* The maroons are free negroes, inhabiting the mountains of the interior, who were formerly hired by the authorities, or by planters, to hunt up runaway slaves, and return them to their masters. Unfortunately our own country is not without its maroons.

fining one hundred pounds currency, and sentenced to imprisonment for three months in the Kingston jail, for tying one of his apprentices to a dead ox, because the animal died while in the care of the apprentice. He also confined a woman in the same pen with a dead sheep, because she suffered the sheep to die. Repeated acts of cruelty have caused Jocken to be regarded as a monster in the community. From a knowledge of his character, the apprentices of Thornton had a strong prejudice against him. One of the earliest acts after he went among them, was to break down their fences, and turn his cattle into their provision grounds. He then ordered them to go to a distant estate to work. This they refused to do, and when he attempted to compel them to go, they left the estate in a body, and went to the woods. This is what is called a *state of open rebellion*, and for this they were to be hunted like beasts, and to suffer such a terrible punishment as would deter all other apprentices from taking a similar step.

This Jocken is the same wretch who wantonly handcuffed the apprentice, who went on to his estate by the direction of his master.

Mr. Willis showed us a letter which he had received that morning from a planter in his district, who had just been trying an experiment in job work, (i. e., paying his people so much for a certain amount of work.) He had made a proposition to one of the head men on the estate, that he would give him a doubloon an acre if he would get ten acres of cane land holed. The man employed a large number of apprentices, and accomplished the job on three successive Saturdays. They worked at the rate of nearly one hundred holes per day for each man, whereas the usual day's work is only seventy-five holes.

Mr. W. bore testimony that the great body of the negroes in his district were very peaceable. There were but a few *incorrigible fellows*, that did all the mischief. When any disturbance took place on an estate, he could generally tell who the individual offenders were. He did not think there would be any serious difficulty after 1840. However, the result he thought would *greatly depend on the conduct of the managers!*

We met in Bath with the proprietor of a coffee estate situated a few miles in the country. He gave a very favorable account of the people on his estate; stating that they were as peaceable and industrious as he could desire, that he had their confidence, and fully expected to retain it after entire emancipation. He anticipated no trouble whatever, and he felt assured, too, that if the *planters would conduct in a proper manner*, emancipation would be a blessing to the whole colony.

We called on the Wesleyan missionary, whom we found the decided friend and advocate of freedom. He scrupled not to declare his sentiments respecting the special magistrate, whom he declared to be a cruel and dishonest man. He seemed to take delight in flogging the apprentices. He had got a whipping machine made and erected in front of the Episcopal church in the village of Bath. It was a frame of a triangular shape, the base of which rested firmly on the ground, and having a perpendicular beam from the base to the apex or angle. To this beam the apprentice's body was lashed, with his face towards the machine, and his arms extended at right angles, and tied by the wrists. The missionary had witnessed the floggings at this machine repeatedly, as it stood but a few steps from his house. Before we reached Bath, the machine had been removed

from its conspicuous place and *concealed in the bushes, that the governor might not see it when he visited the village.*

As this missionary had been for several years laboring in the island, and had enjoyed the best opportunities to become extensively acquainted with the negroes, we solicited from him a written answer to a number of inquiries. We make some extracts from his communication.

1. Have the facilities for missionary effort greatly increased since the abolition of slavery?

The opportunities of the apprentices to attend the means of grace are greater than during absolute slavery. They have now one day and a half every week to work for their support, leaving the Sabbath free to worship God.

2. Do you anticipate that these facilities will increase still more after entire freedom?

Yes. The people will then have *six days of their own to labor for their bread*, and will be at liberty to go to the house of God every Sabbath. Under the present system, the magistrate often takes away the Saturday, as a punishment, and then they must either work on the Sabbath or starve.

3. Are the negroes likely to revenge by violence the wrongs which they have suffered, after they obtain their freedom?

I never heard the idea suggested, nor should I have thought of it had you not made the inquiry.

We called on Mr. Rogers, the teacher of a Mico charity infant school in Bath. Mr. R., his wife and daughter, are all engaged in this work. They have a day school, and evening school three evenings in the week, and Sabbath school twice each Sabbath. The evening schools are for the benefit of the adult apprentices, who manifest the greatest eagerness to learn to read. After working all day, they will come several miles to school, and stay cheerfully till nine o'clock.

Mr. R. furnished us with a written communication, from which we extract the following.

Quest. "Are the apprentices desirous of being instructed?"

Ans. Most assuredly they are; in proof of which I would observe that since our establishment in Bath, the people not only attend the schools regularly, but if they obtain a leaf of a book with letters upon it, that is their *constant companion*. We have found mothers with their sucking babes in their arms, standing night after night in their classes learning the alphabet.

Q. Are the negroes grateful for attentions and favors?

A. They are; I have met some who have been so much affected by acts of kindness, that they have burst into tears, exclaiming, 'Massa so kind—my heart full.' Their affection to their teachers is very remarkable. On my return lately from Kingston, after a temporary absence, the negroes flocked to our residence and surrounded the chaise, saying, 'We glad to see massa again; we glad to see school massa.' On my way through an estate some time ago, some of the children observed me, and in a transport of joy cried, 'Thank God, massa come again! Bless God de Savior, massa come again!'

Mr. R., said he, casually met with an apprentice whose master had lately died. The man was in the habit of visiting his master's grave every Saturday. He said to Mr. R., "Me go to massa grave, and de water come into me yeye; but me can't help it, massa, *de water will come into me yeye.*"

The Wesleyan missionary told us, that two apprentices, an aged man and his daughter, a young woman, had been brought up by their master before the special magistrate who sentenced them to several days confinement in the house of correction at Morant Bay, and to dance the treadmill. When the sentence was passed the daughter entreated that she might be allowed to *do her father's part*, as well as her own, on the treadmill, for he was too old to dance the wheel—it would kill him.

From Bath we went into the Plantain Garden River Valley, one of the richest and most beautiful savannahs in the island. It is an extensive plain, from one to three miles wide, and about six miles long. The Plantain Garden River, a small stream, winds through the midst of the valley lengthwise, emptying into the sea. Passing through the valley, we went a few miles south of it to call on Alexander Barclay, Esq., to whom we had a letter of introduction. Mr. Barclay is a prominent member of the assembly, and an attorney for eight estates. He made himself somewhat distinguished a few years ago by writing an octavo volume of five hundred pages in defence of the colonies, i. e., in defence of colonial slavery. It was a reply to Stephen's masterly work against West India slavery, and was considered by the Jamaicans a triumphant vindication of their "peculiar institutions." We went several miles out of our route expressly to have an interview with so zealous and celebrated a champion of slavery. We were received with marked courtesy by Mr. B., who constrained us to spend a day and night with him at his seat at Fairfield. One of the first objects that met our eye in Mr. B.'s dining hall was a splendid piece of silver plate, which was presented to him by the planters of St. Thomas in the East, in consideration of his able defence of colonial slavery. We were favorably impressed with Mr. B.'s intelligence, and somewhat so with his present sentiments respecting slavery. We gathered from him that he had resisted with all his might the anti-slavery measures of the English government, and exerted every power to prevent the introduction of the apprenticeship system. After he saw that slavery would inevitably be abolished, he drew up at length a plan of emancipation according to which the condition of the slave was to be commuted into that of the old English *villain*—he was to be made an appendage to *the soil* instead of the "chattel personal" of the master, the whip was to be partially abolished, a modicum of wages was to be allowed the slave, and so on. There was to be no fixed period when this system would terminate, but it was to fade gradually and imperceptibly into entire freedom. He presented a copy of his scheme to the then governor, the Earl of Mulgrave, requesting that it might be forwarded to the home government. Mr. B. said that the anti-slavery party in England had acted from the blind impulses of religious fanaticism, and had precipitated to its issue a work which required many years of silent preparation in order to its safe accomplishment. He intimated that the management of abolition ought to have been left with the colonists; they had been the long experienced managers of slavery, and they were the only men qualified to superintend its burial, and give it a decent interment.

He did not think that the apprenticeship afforded any clue to the dark mystery of 1840. Apprenticeship was so inconsiderably different from

slavery, that it furnished no more satisfactory data for judging of the results of entire freedom than slavery itself. Neither would he consent to be comforted by the actual results of emancipation in Antigua.

Taking leave of Mr. Barclay, we returned to the Plantain Garden River Valley, and called at the Golden Grove, one of the most splendid estates in that magnificent district. This is an estate of two thousand acres; it has five hundred apprentices and one hundred free children. The average annual crop is six hundred hogsheads of sugar. Thomas McCornock, Esq., the attorney of this estate, is the custos, or chief magistrate of the parish, and colonel of the parish militia. There is no man in all the parish of greater consequence, either in fact or in seeming self-estimation, than Thomas McCornock, Esq. He is a Scotchman, as is also Mr. Barclay. The custos received us with as much freedom as the dignity of his numerous offices would admit of. The overseer, (manager,) Mr. Duncan, is an intelligent, active, business man, and on any other estate than Golden Grove, would doubtless be a personage of considerable distinction. He conducted us through the numerous buildings, from the boiling-house to the pig-stye. The principal complaint of the overseer, was that he could not make the people work to any good purpose. They were not at all refractory or disobedient; there was no difficulty in getting them on to the field; but when they were there, they moved without any life or energy. They took no interest in their work, and he was obliged to be watching and scolding them all the time, or else they would do nothing. We had not gone many steps after this observation, before we met with a practical illustration of it. A number of the apprentices had been ordered that morning to cart away some dirt to a particular place. When we approached them, Mr. D. found that one of the "wains" was standing idle. He inquired of the driver why he was keeping the team idle. The reply was, that there was nothing there for it to do; there were enough other wains to carry away all the dirt. "Then," inquired the overseer with an ill-concealed irritation, "why did you not go to some other work?" The overseer then turned to us and said, "You see, sir, what lazy dogs the apprentices are—this is the way they do every day, if they are not closely watched." It was not long after this little incident, before the overseer remarked that the apprentices worked very well during their own time, *when they were paid for it*. When we went into the hospital, Mr. D. directed our attention to one fact, which to him was very provoking. A great portion of the patients that come in during the week, unable to work, are in the habit of getting well on Friday evening, so that they can go out on Saturday and Sunday; but on Monday morning they are sure to be sick again, then they return to the hospital and remain very poorly till Friday evening, when they get well all at once, and ask permission to go out. The overseer saw into the trick; but he could find no medicine that could cure the negroes of that intermittent sickness. The Antigua planters discovered the remedy for it, and doubtless Mr. D. will make the grand discovery in 1840.

On returning to the "great house," we found the custos sitting in state, ready to communicate any official information which might be called for. He expressed similar sentiments in the main, with those of Mr. Barclay. He feared for

the consequences of complete emancipation; the negroes would to a great extent abandon the sugar cultivation and retire to the woods, there to live in idleness, planting merely yams enough to keep them alive, and in the process of time, retrograding into African barbarism. The attorney did not see how it was possible to prevent this. When asked whether he expected that such would be the case with the negroes on Golden Grove, he replied that he did not think it would, except with a very few persons. His people had been *so well treated*, and had *so many comforts*, that they would not be at all likely to abandon the estate! [Mark that!] Whose are the people that will desert after 1840? Not Thomas McCornock's, Esq.! *They are too well situated.* Whose then will desert? *Mr. Jocken's*, or in other words, those who are ill-treated, who are cruelly driven, whose fences are broken down, and whose provision grounds are exposed to the cattle. They, and they alone, will retire to the woods who can't get food any where else!

The custos thought the apprentices were behaving very ill. On being asked if he had any trouble with his, he said, O, no! his apprentices did quite well, and so did the apprentices generally, in the Plantain Garden River Valley. But in *far off parishes*, he *heard* that they were very refractory and troublesome.

The custos testified that the negroes were very easily managed. He said he had often thought that he would rather have the charge of six hundred negroes, than of two hundred English sailors. He spoke also of the temperate habits of the negroes. He had been in the island twenty-two years, and he had never seen a negro woman drunk, on the estate. It was very seldom that the men got drunk. There were not more than ten men on Golden Grove, out of a population of five hundred, who were in the habit of occasionally getting intoxicated. He also remarked that the negroes were a remarkable people for their attention to the old and infirm among them; they seldom suffered them to want, if it was in their power to supply them. Among other remarks of the custos, was this sweeping declaration—"No man in his senses can pretend to defend slavery."

After spending a day at Golden Grove, we proceeded to the adjacent estate of Amity Hall. On entering the residence of the manager, Mr. Kirkland, we were most gratefully surprised to find him engaged in family prayers. It was the first time and the last that we heard the voice of prayer in a Jamaica planter's house. We were no less gratefully surprised to see a white lady, to whom we were introduced as Mrs. Kirkland, and several modest and lovely little children. It was the first and the last *family circle* that we were permitted to see among the planters of that licentious colony. The motley groups of colored children—of every age from tender infancy—which we found on other estates, revealed the state of domestic manners among the planters.

Mr. K. regarded the abolition of slavery as a great blessing to the colony; it was true that the apprenticeship was a wretchedly bad system, but notwithstanding, things moved smoothly on his estate. He informed us that the negroes on Amity Hall had formerly borne the character of being the *worst gang in the parish*; and when he first came to the estate, he found that half the truth had not been told of them; but they had become remarkably peaceable and subordinate. It was his policy to give them every comfort that he

possibly could. Mr. K. made the same declaration, which has been so often repeated in the course of this narrative, i. e., that if any of the estates were abandoned, it would be owing to the harsh treatment of the people. He knew many overseers and book-keepers who were cruel driving men, and he should not be surprised if *they* lost a part, or all, of their laborers. He made one remark which we had not heard before. There were some estates, he said, which would probably be abandoned for the same reason that they ought never to have been cultivated, because they require *almost double labor*;—such are the mountainous estates, and barren, worn-out properties, which nothing but a system of forced labor could possibly retain in cultivation. But the idea that the negroes generally would leave their comfortable homes, and various privileges on the estates, and retire to the wild woods, he ridiculed as preposterous in the extreme. Mr. K. declared repeatedly that he could not look forward to 1840, but with the most sanguine hopes; he confidently believed that the introduction of complete freedom would be the *regeneration of the island*. He alluded to the memorable declaration of Lord Belmore, (made memorable by the excitement which it caused among the colonists,) in his valedictory address to the assembly, on the eve of his departure for England.* "Gentlemen," said he, "the resources of this noble island will never be fully developed until slavery is abolished!" For this manly avowal the assembly ignobly refused him the usual marks of respect and honor at his departure. Mr. K. expected to see Jamaica become a new world under the enterprise and energies of freedom. There were a few disaffected planters, who would probably remain so, and leave the island after emancipation. It would be a blessing to the country if such men left it, for as long as they were disaffected, they were the enemies of its prosperity.

Mr. K. conducted us through the negro quarters, which are situated on the hill side, nearly a mile from his residence. We went into several of the houses; which were of a better style somewhat than the huts in Antigua and Barbadoes—larger, better finished and furnished. Some few of them had verandahs or porches on one or more sides, after the West India fashion, closed in with *jalousies*. In each of the houses to which we were admitted, there was one apartment fitted up in a very neat manner, with waxed floor, a good bedstead, and snow white coverings, a few good chairs, a mahogany sideboard, ornamented with dishes, decanters, etc.

From Amity Hall, we drove to Manchioneal, a small village ten miles north of the Plantain Garden River Valley. We had a letter to the special magistrate for that district, R. Chamberlain, Esq., a colored gentleman, and the first magistrate we found in the parish of St. Thomas in the East, who was faithful to the interests of the apprentices. He was a boarder at the public house, where we were directed for lodgings, and as we spent a few days in the village, we had opportunities of obtaining much information from him, as well as of attending some of his courts. Mr. C. had been only five months in the district of Manchioneal, having been removed thither from a distant district. Being a friend of the apprentices, he is hated and persecuted by the planters. He gave us a gloomy picture of the oppressions and cruelties of the planters. Their complaints

* Lord Belmore left the government of Jamaica, a short time before the abolition act passed in parliament.

brought before him are often of the most trivial kind; yet because he does not condemn the apprentices to receive a punishment which the most serious offences alone could justify him in inflicting, they revile and denounce him as unfit for his station. He represents the planters as not having the most distant idea that it is the province of the special magistrate to secure justice to the apprentice; but they regard it as his sole duty to *help them* in getting from the laborers as much work as whips, and chains, and tread-wheels can extort. His predecessor, in the Manchioneal district, answered perfectly to the planters' *beau idéal*. He ordered a *cat* to be kept on every estate in his district, to be ready for use as he went around on his weekly visits. Every week he inspected the cats, and when they became too much worn to do good execution, he *condemned* them, and ordered new ones to be made.

Mr. C. said the most frequent complaints made by the planters are for *insolence*. He gave a few specimens of what were regarded by the planters as serious offences. An overseer will say to his apprentice, "Work along there faster, you lazy villain, or I'll strike you;" the apprentice will reply, "You *can't* strike me now," and for this he is taken before the magistrate on the complaint of *insolence*. An overseer, in passing the gang on the field, will hear them singing; he will order them, in a peremptory tone to stop instantly, and if they continue singing, they are complained of for *insubordination*. An apprentice has been confined to the hospital with disease,—when he gets able to walk, tired of the filthy sick house, he hobbles to his hut, where he may have the attentions of his wife until he gets well. That is called *absconding from labor*! Where the magistrate does not happen to be an independent man, the complaint is sustained, and the poor invalid is sentenced to the treadmill for absenting himself from work. It is easy to conjecture the dreadful consequence. The apprentice, debilitated by sickness, dragged off twenty-five miles on foot to Morant Bay, mounted on the wheel, is unable to keep the step with the stronger ones, slips off and hangs by the wrists, and his flesh is mangled and torn by the wheel.

The apprentices frequently called at our lodgings to complain to Mr. C. of the hard treatment of their masters. Among the numerous distressing cases which we witnessed, we shall never forget that of a poor little negro boy, of about twelve, who presented himself one afternoon before Mr. C., with a complaint against his master for violently beating him. A gash was cut in his head, and the blood had flowed freely. He fled from his master, and came to Mr. C. for refuge. He belonged to A. Ross, Esq., of Mulatto Run estate. We remembered that we had a letter of introduction to that planter, and we had designed visiting him, but after witnessing this scene, we resolved not to go near a monster who could inflict such a wound, with his own hand, upon a child. We were highly gratified with the kind and sympathizing manner in which Mr. C. spoke with the unfortunate beings who, in the extremity of their wrongs, ventured to his door.

At the request of the magistrate we accompanied him, on one occasion, to the station-house, where he held a weekly court. We had there a good opportunity to observe the hostile feelings of the planters towards this faithful officer—"faithful among the faithless," (though we are glad that we cannot quite add, "*only he.*")

A number of managers, overseers, and book-keepers, assembled; some with complaints, and some to have their apprentices classified. They all set upon the magistrate like bloodhounds upon a lone stag. They strove together with one accord, to subdue his independent spirit by taunts, jeers, insults, intimidations and bullyings. I was obliged to threaten one of the overseers with arrest, on account of his abusive conduct. We were actually amazed at the intrepidity of the magistrate. We were convinced from what we saw that day, that only the most fearless and conscientious men could be *faithful magistrates* in Jamaica. Mr. C. assured us that he met with similar indignities every time he held his court, and on most of the estates that he visited. It was in his power to punish them severely, but he chose to use all possible forbearance, so as not to give the planters any grounds of complaint.

On a subsequent day we accompanied Mr. C. on one of his estate visits. As it was late in the afternoon, he called at but one estate, the name of which was Williamsfield. Mr. Gordon, the overseer of Williamsfield, is among the fairest specimens of planters. He has naturally a generous disposition, which, like that of Mr. Kirkland has out-lived the witherings of slavery.

He informed us that his people worked as well under the apprenticeship system, as ever they did during slavery; and he had every encouragement that they would do still better after they were completely free. He was satisfied that he should be able to conduct his estate at much less expense after 1840; he thought that fifty men would do as much then as a hundred do now. We may add here a similar remark of Mr. Kirkland—that forty freemen would accomplish as much as eighty slaves. Mr. Gordon hires his people on Saturdays, and he expressed his astonishment at the increased vigor with which they worked when they were to receive wages. He pointedly condemned the driving system which was resorted to by many of the planters. They foolishly endeavored to keep up the coercion of slavery, and they had the special magistrates incessantly flogging the apprentices. The planters also not unfrequently take away the provision grounds from their apprentices, and in every way oppress and harass them.

In the course of the conversation Mr. G. accidentally struck upon a fresh vein of facts, respecting the SLAVERY OF BOOK-KEEPERS,* *under the old system*. The book-keepers, said Mr. G., were the complete slaves of the overseers, who acted like despots on the estates. They were mostly young men from England, and not unfrequently had considerable refinement; but ignorant of the treatment which book-keepers had to submit to, and allured by the prospect of becoming wealthy by plantership, they came to Jamaica and entered as candidates. They soon discovered the cruel bondage in which they were involved. The overseers domineered over them, and stormed at them as violently as though they were the most abject slaves. They were allowed no privileges such as their former habits impelled them to seek. If they played a flute in the hearing of the overseer, they were commanded to be silent instantly. If they dared to put a gold ring on their finger, even that trifling pretension to gentility was detected and disallowed by the jealous overseer. (These things

* The book-keepers are subordinate overseers and drivers; they are generally young white men, who after serving a course of years in a sort of apprenticeship, are promoted to managers of estates.

were specified by Mr. G. himself.) They were seldom permitted to associate with the overseers as equals. The only thing which reconciled the book-keepers to this abject state, was the reflection that they might one day *possibly* become overseers themselves, and then they could exercise the same authority over others. In addition to this degradation, the book-keepers suffered great hardships. Every morning (during slavery) they were obliged to be in the field before day; they had to be there as soon as the slaves, in order to call the roll, and mark absentees, if any. Often Mr. G. and the other gentleman had gone to the field, when it was so dark that they could not see to call the roll, and the negroes have all lain down on their noses, and slept till the light broke. Sometimes there would be a thick dew on the ground, and the air was so cold and damp, that they would be completely chilled. When they were shivering on the ground, the negroes would often lend them their blankets, saying, "Poor *busha pickaninny* sent out here from England to die." Mr. Gordon said that his constitution had been permanently injured by such exposure. Many young men, he said, had doubtless been killed by it. During crop time, the book-keepers had to be up every night till twelve o'clock, and every other night *all night*, superintending the work in the boiling-house, and at the mill. They did not have rest even on the Sabbath; they must have the mill put about (set to the wind so as to grind) by sunset every Sabbath. Often the mills were in the wind before four o'clock, on Sabbath afternoon. They knew of slaves being flogged for not being on the spot by sunset, though it was known that they had been to meeting. Mr. G. said that he had a young friend who came from England with him, and acted as book-keeper. His labors and exposures were so intolerable, that he had often said to Mr. G., confidentially, *that if the slaves should rise in rebellion, he would most cheerfully join them!* Said Mr. G., *there was great rejoicing among the book-keepers in August, 1834! The abolition of slavery was EMANCIPATION to the BOOK-KEEPERS.*

No complaints were brought before Mr. Chamberlain. Mr. Gordon pleasantly remarked when we arrived, that he had some cases which he should have presented if the magistrate had come a little earlier, but he presumed he should forget them before his next visit. When we left Williamsfield, Mr. C. informed us that during five months there had been but two cases of complaint on that estate—and but *a single instance of punishment*. Such are the results where there is a good manager and a good special magistrate.

On Sabbath we attended service in the Baptist chapel, of which Rev. Mr. Kingdon is pastor. The chapel, which is a part of Mr. K.'s dwelling-house, is situated on the summit of a high mountain which overlooks the sea. As seen from the valley below, it appears to topple on the very brink of a frightful precipice. It is reached by a winding tedious road, too rugged to admit of a chaise, and in some places so steep as to try the activity of a horse. As we approached nearer, we observed the people climbing up in throngs by various footpaths, and halting in the thick woods which skirted the chapel, the men to put on their shoes, which they had carried in their hands up the mountain, and the women to draw on their white stockings and shoes. On entering the place of worship, we found it well filled with the apprentices, who came from many miles around in every direction. The services had commenced

when we arrived. We heard an excellent sermon from the devoted and pious missionary, Mr. Kingdon, whose praise is among all the good throughout the island, and who is eminently known as the negro's friend. After the sermon, we were invited to make a few remarks; and the minister briefly stated to the congregation whence we had come, and what was the object of our visit. We cannot soon forget the scene which followed. We begun by expressing, in simple terms, the interest which we felt in the temporal and spiritual concerns of the people present, and scarcely had we uttered a sentence when the whole congregation were filled with emotion. Soon they burst into tears—some sobbed, others cried aloud; inso-much that for a time we were unable to proceed. We were, indeed, not a little astonished at so unusual a scene; it was a thing which we were by no means expecting to see. Being at a loss to account for it, we inquired of Mr. K. afterwards, who told us that it was occasioned by our expressions of sympathy and regard. They were so unaccustomed to hear such language from the lips of white people, that it fell upon them like rain upon the parched earth. The idea that one who was a stranger and a foreigner should feel an interest in their welfare, was to them, in such circumstances, peculiarly affecting, and stirred the deep fountains of their hearts.

After the services, the missionary, anxious to further our objects, proposed that we should hold an interview with a number of the apprentices; and he accordingly invited fifteen of them into his study, and introduced them to us by name, stating also the estates to which they severally belonged. We had thus an opportunity of seeing the *representatives of twelve different estates*, men of trust on their respective estates, mostly constables and head boilers. For nearly two hours we conversed with these men, making inquiries on all points connected with slavery, the apprenticeship, and the expected emancipation.

From no interview, during our stay in the colonies, did we derive so much information respecting the real workings of the apprenticeship; from none did we gain such an insight into the character and disposition of the negroes. The company was composed of intelligent and pious men;—so manly and dignified were they in appearance, and so elevated in their sentiments, that we could with difficulty realize that they were *slaves*. They were wholly unreserved in their communications, though they deeply implicated their masters, the special magistrates, and others in authority. It is not improbable that they would have shrunk from some of the disclosures which they made, had they known that they would be published. Nevertheless we feel assured that in making them public, we shall not betray the informants, concealing as we do their names and the estates to which they belong.

With regard to the wrongs and hardships of the apprenticeship much was said; we can only give a small part.

Their masters were often very harsh with them, more so than when they were slaves. They could not flog them, but they would scold them, and swear at them, and call them hard names, which hurt their feelings almost as much as it would if they were to flog them. They would not allow them as many privileges as they did formerly. Sometimes they would take their provision grounds away, and sometimes they would go on their grounds and carry away provisions for their

own use without paying for them, or so much as asking their leave. They had to bear this, for it was useless to complain—they could get no justice; there was no law in Manchioncal. The special magistrate would only hear the master, and would not allow the apprentices to say any thing for themselves.* The magistrate would do just as the busha (master) said. If he say flog him, he flog him; if he say, send him to Morant Bay, (to the treadmill,) de magistrate send him. If we happen to laugh before de busha, he complain to de magistrate, and we get licked. If we go to a friend's house, when we hungry, to get something to eat, and happen to get lost in de woods between, we are called runaways, and are punished severely. Our half Friday is taken away from us; we must give that time to busha for a little salt-fish, which was always allowed us during slavery. If we lay in bed after six o'clock, they take away our Saturday too. If we lose a little time from work, they make us pay a great deal more time. They stated, and so did several of the missionaries, that the loss of the half Friday was very serious to them, as it often rendered it impossible for them to get to meeting on Sunday. The whole work of cultivating their grounds, preparing their produce for sale, carrying it to the distant market, (Morant Bay, and sometimes further,) and returning, all this was, by the loss of the Friday afternoon, crowded into Saturday, and it was often impossible for them to get back from market before Sabbath morning; then they had to dress and go six or ten miles further to chapel, or stay away altogether, which, from weariness and worldly cares, they would be strongly tempted to do. This they represented as being a grievous thing to them. Said one of the men, in a peculiarly solemn and earnest manner, while the tears stood in his eyes, "I declare to you, inassa, if de Lord spare we to be free, we be much more 'ligious—we be wise to *many more tings*; we be better Christians; because den we have all de Sunday for go to meeting. But now de holy time taken up in work for we food." These words were deeply impressed upon us by the intense earnestness with which they were spoken. They revealed "the heart's own bitterness." There was also a lighting up of joy and hope in the countenance of that child of God, as he looked forward to the time when he might become *wise to many more tings*.

They gave a heart-sickening account of the cruelties of the treadmill. They spoke of the apprentices having their wrists tied to the hand-board, and said it was very common for them to fall and hang against the wheel. Some who had been sent to the treadmill, had actually died from the injuries they there received. They were often obliged to see their wives dragged off to Morant Bay, and tied to the treadmill, even when they were in a state of pregnancy. They suffered a great deal of misery from that; but they could not help it.

Sometimes it was a wonder to themselves how they could endure all the provocations and sufferings of the apprenticeship; it was only "*by de mercy of God!*"

They were asked why they did not complain to the special magistrates. They replied, that it did no good, for the magistrates would not take any notice of their complaints, besides, it made

the masters treat them still worse. Said one, "We go to de magistrate to complain, and den when we come back de busha do all him can to vex us. He *wingle* (tease) us; and *wingle* us; de book-keeper curse us and treaten us; de constable he scold us, and call hard names, and dey all strive to make we mad, so we say something wrong, and den dey take we to de magistrate for insolence." Such was the final consequence of complaining to the magistrate. We asked them why they did not complain, when they had a good magistrate who would do them justice. Their answer revealed a new fact. They were afraid to complain to a magistrate, who they knew was their friend, *because their masters told them that the magistrate would soon be changed, and another would come who would flog them; and that for every time they dared to complain to the good magistrate, they would be flogged when the bad one came.* They said their masters had explained it all to them long ago.

We inquired of them particularly what course they intended to take when they should become free. We requested them to speak, not only with reference to themselves, but of the apprentices generally, as far as they knew their views. They said the apprentices expected to work on the estates, if they were allowed to do so. They had no intention of leaving work. Nothing would cause them to leave their estates but bad treatment; if their masters were harsh, they would go to another estate, where they would get better treatment. They would be *obliged* to work when they were free; even more than now, for *then* they would have no other dependence.

One tried to prove to us by reasoning, that the people would work when they were free. Said he, "In slavery time we work *even* wid de whip, now we work 'till better—*what tink we will do when we free?* Won't we work den, *when we get paid?*" He appealed to us so earnestly, that we could not help acknowledging we were fully convinced. However, in order to establish the point still more clearly, he stated some facts, such as the following:

During slavery, it took six men to tend the coppers in boiling sugar, and it was thought that fewer could not possibly do the work; but now, since the boilers are paid for their extra time, the work is monopolized by *three* men. They would not have any help; they did all the work "*dat dey might get all de pay.*"

We sounded them thoroughly on their views of law and freedom. We inquired whether they expected to be allowed to do as they pleased when they were free. On this subject they spoke very rationally. Said one, "We could never live wid out de law; (we use his very expressions) we must have some law when we free. In other countries, where dey are free, *don't dey have law?* Wouldn't dey shoot one another if they did not have law?" Thus they reasoned about freedom. Their chief complaint against the apprenticeship was, that it did not allow them *justice*. "*There was no law now.*" They had been told by the governor, that there was the same law for all the island; but they knew better, for there was more justice done them in some districts than in others.

Some of their expressions indicated very strongly the characteristic kindness of the negro. They would say, we work now as well as we can *for the sake of peace; any thing for peace.* Don't want to be complained of to the magistrate; don't like to be called hard names—do any thing to

* We would observe, that they did not refer to Mr. Chamberlain, but to another magistrate, whose name they mentioned

rep peace. Such expressions were repeatedly made. We asked them what they thought of the natives being emancipated in 1838, while they had to remain apprentices two years longer? They said, "it bad enough—but we know de law make it so, and for peace sake, we will be satisfy. *But we murmur in we minds.*"

We asked what they expected to do with the old and infirm, after freedom? They said, "we will support dem—as how dey brought us up when we was pickaninny, and now we come strong, must care for dem." In such a spirit did these apprentices discourse for two hours. They won greatly upon our sympathy and respect. The touching story of their wrongs, the artless unbosoming of their hopes, their forgiving spirit toward their masters, their distinct views of their own rights, their amiable bearing under provocation, their just notions of law, and of a state of freedom—these things were well calculated to excite our admiration for them, and their companions in suffering. Having prayed with the company, and commended them to the grace of God, and the salvation of Jesus Christ, we shook hands with them individually, and separated from them, never more to see them, until we meet at the bar of God.

While one of us was prosecuting the foregoing inquiries in St. Thomas in the East, the other was performing a horse-back tour among the mountains of St. Andrews and Port Royal. We had been invited by Stephen Bourne, Esq., special magistrate for one of the rural districts in those parishes, to spend a week in his family, and accompany him in his official visits to the plantations embraced in his commission—an invitation we were very glad to accept, as it laid open to us at the same time three important sources of information,—the magistrate, the planter, and the apprentice.

The sun was just rising as we left Kingston, and entered the high road. The air, which the day before had been painfully hot and stived, was cool and fresh, and from flowers and spice-trees, on which the dew still lay, went forth a thousand fragrant exhalations. Our course for about six miles, lay over the broad, low plain, which spreads around Kingston, westward to the highlands of St. Andrews, and southward beyond Spanish-town. All along the road, and in various directions in the distance, were seen the residences—uncouthly termed 'pens'—of merchants and gentlemen of wealth, whose business frequently calls them to town. Unlike Barbadoes, the fields here were protected by walls and hedges, with broad gateways and avenues leading to the house. We soon began to meet here and there, at intervals, persons going to the market with fruits and provisions. The number continually increased, and at the end of an hour, they could be seen trudging over the fields, and along the by-paths and roads, on every hand. Some had a couple of stunted donkeys yoked to a rickety cart,—others had mules with pack-saddles—but the many loaded their own heads, instead of the donkeys and mules. Most of them were well dressed, and all civil and respectful in their conduct.

Invigorated by the mountain air, and animated by the novelty and grandeur of the mountain scenery, through which we had passed, we arrived at 'Grecian Regale' in season for an early West Indian breakfast, (8 o'clock.) Mr. Bourne's district is entirely composed of coffee plantations,

and embraces three thousand apprentices. The people on coffee plantations are not worked so hard as those employed on sugar estates; but they are more liable to suffer from insufficient food and clothing.

After breakfast we accompanied Mr. Bourne on a visit to the plantations, but there were no complaints either from the master or apprentice, except on one. Here Mr. B. was hailed by a hoary-headed man, sitting at the side of his house. He said that he was lame and sick, and could not work, and complained that his master did not give him any food. All he had to eat was given him by a relative. As the master was not at home, Mr. B. could not attend to the complaint at that time, but promised to write the master about it in the course of the day. He informed us that the aged and disabled were very much neglected under the apprenticeship. When the working days are over, the profit days are over, and how few in any country are willing to support an animal which is past labor? If these complaints are numerous under the new system, when magistrates are all abroad to remedy them, what must it have been during slavery, when master and magistrate were the same!

On one of the plantations we called at the house of an emigrant, of which some hundreds have been imported from different parts of Europe, since emancipation. He had been in the island eighteen months, and was much dissatisfied with his situation. The experiment of importing whites to Jamaica as laborers, has proved disastrous—an unfortunate speculation to all parties, and all parties wish them back again.

We had some conversation with several apprentices, who called on Mr. Bourne for advice and aid. They all thought the apprenticeship very hard, but still, on the whole, liked it better than slavery. They "were killed too bad,"—that was their expression—during slavery—were worked hard and terribly flogged. They were up ever so early and late—went out in the mountains to work, when so cold busha would have to cover himself up on the ground. Had little time to eat, or go to meeting. 'Twas all slash, slash! Now they couldn't be flogged, unless the magistrate said so. Still the busha was very hard to them, and many of the apprentices run away to the woods, they are so badly used.

The next plantation which we visited was Dublin Castle. It lies in a deep valley, quite enclosed by mountains. The present attorney has been in the island nine years, and is attorney for several other properties. In England he was a religious man, and intimately acquainted with the eccentric Irving. For a while after he came out he preached to the slaves, but having taken a black concubine, and treating those under his charge oppressively, he soon obtained a bad character among the blacks, and his meetings were deserted. He is now a most passionate and wicked man, having cast off even the show of religion.

Mr. B. visited Dublin Castle a few weeks since, and spent two days in hearing complaints brought against the manager and book-keeper by the apprentices. He fined the manager, for different acts of oppression, one hundred and eight dollars. The attorney was present during the whole time. Near the close of the second day he requested permission to say a few words, which was granted. He raised his hands and eyes in the most agonized manner, as though passion was writhing within, and burst forth—"O, my God! my God! ~~has it~~

indeed come to this! Am I to be arraigned in this way? Is my conduct to be questioned by these people? Is my authority to be destroyed by the interference of strangers? O, my God!" And he fell back into the arms of his book-keeper, and was carried out of the room in convulsions.

The next morning we started on another excursion, for the purpose of attending the appraisalment of an apprentice belonging to Silver Hill, a plantation about ten miles distant from Grecian Regale. We rode but a short distance in the town road, when we struck off into a narrow defile by a mule-path, and pushed into the very heart of the mountains.

We felt somewhat timid at the commencement of our excursion among these minor Andes, but we gained confidence as we proceeded, and finding our horse sure-footed and quite familiar with mountain paths, we soon learned to gallop, without fear, along the highest cliffs, and through the most dangerous passes. We were once put in some jeopardy by a drove of mules, laden with coffee. We fortunately saw them, as they came round the point of a hill, at some distance, in season to secure ourselves in a little recess where the path widened. On they came, cheered by the loud cries of their drivers, and passed rapidly forward, one after another, with the headlong stupidity which animals, claiming more wisdom than quadrupeds, not unfrequently manifest. When they came up to us, however, they showed that they were not unaccustomed to such encounters, and, although the space between us and the brow of the precipice, was not three feet wide, they all contrived to sway their bodies and heavy sacks in such a manner as to pass us safely, except one. He, more stupid or more unlucky than the rest, struck us a full broad-side as he went by jolting us hard against the hill, and well-nigh jolting himself down the craggy descent into the abyss below. One leg hung a moment over the precipice, but the poor beast suddenly threw his whole weight forward, and by a desperate leap, obtained sure foothold in the path, and again trudged along with his coffee-bags.

On our way we called at two plantations, but found no complaints. At one of them we had some conversation with the overseer. He has on it one hundred and thirty apprentices, and produces annually thirty thousand pounds of coffee. He informed us that he was getting along well. His people are industrious and obedient, as much so, to say the least, as under the old system. The crop this year is not so great as usual, on account of the severe drought. His plantation was never better cultivated. Besides the one hundred and thirty apprentices, there are forty free children, who are supported by their parents. None of them will work for hire, or in any way put themselves under his control, as the parents fear there is some plot laid for making them apprentices, and through that process reducing them to slavery. He thinks this feeling will continue till the apprenticeship is entirely broken up, and the people begin to feel assured of complete freedom, when it will disappear.

We reached Silver Hill about noon. This plantation contains one hundred and ten apprentices, and is under the management of a colored man, who has had charge of it seven years. He informed us that it was under as good cultivation now as it was before emancipation. His people are easily controlled. Very much depends on the conduct of the overseer. If he is disposed to be

just and kind, the apprentices are sure to behave well; if he is harsh and severe, and attempts to drive them, they will take no pains to please him, but on the contrary, will be sulky and obstinate.

There were three overseers from other estates present. One of them had been an overseer for forty years, and he possessed the looks and feelings which we suppose a man who has been thus long in a school of despotism, must possess. He had a giant form, which seemed to be breaking down with luxury and sensualism. His ordinary voice was hoarse and gusty, and his smile diabolical. Emancipation had swept away his power while it left the love of it ravaging his heart. He could not speak of the new system with composure. His contempt and hatred of the negro was unadulterated. He spoke of the apprentices with great bitterness. They were excessively lazy and impudent, and were becoming more and more so every day. They did not do half the work now that they did before emancipation. It was the character of the negro never to work unless compelled. His people would not labor for him an hour in their own time, although he had offered to pay them for it. They have not the least gratitude. They will leave him in the midst of his crop, and help others, because they can get a little more. They spend all their half Fridays and their Saturdays on other plantations where they receive forty cents a day. Twenty-five cents is enough for them, and is as much as he will give.

Mr. B. requested the overseer to bring forward his complaints. He had only two. One was against a boy of ten for stealing a gill of goat's milk. The charge was disproved. The other was against a boy of twelve for neglecting the cattle, and permitting them to trespass on the lands of a neighbor. He was sentenced to receive a good switching—that is, to be beaten with a small stick by the constable of the plantation.

Several apprentices then appeared and made a few trivial complaints against 'husha.' They were quickly adjusted. These were all the complaints that had accumulated in five weeks.

The principal business which called Mr. Bourne to the plantation, as we have already remarked, was the appraisalment of an apprentice. The appraisers were himself and a local magistrate. The apprentice was a native born African, and was stolen from his country when a boy. He had always resided on this plantation, and had always been a faithful laborer. He was now the constable, or driver, as the office was called in slavery times, of the second gang. The overseer testified to his honesty and industry, and said he regretted much to have him leave. He was, as appeared by the plantation books, fifty-four years old, but was evidently above sixty. After examining several witnesses as to the old man's ability and general health, and making calculations by the rule of three, with the cold accuracy of a yankee horse-bargain, it was decided that his services were worth to the plantation forty-eight dollars a year, and for the remaining time of the apprenticeship, consequently, at that rate, one hundred and fifty-six dollars. One third of this was deducted as an allowance for the probabilities of death, and sickness, leaving one hundred and four dollars as the price of his redemption. The old man objected strongly and earnestly to the price he said, it was too much; he had not money enough to pay it; and begged them, with tears in his eyes, not to make him pay so much "for his

old bones;" but they would not remit a cent. They could not. They were the stern ministers of the British emancipation law, the praises of which have been shouted through the earth!

Of the three overseers who were present, not one could be called a respectable man. Their countenances were the mirrors of all lustful and desperate passions. They were continually drinking rum and water, and one of them was half drunk.

Our next visit was to an elevated plantation called Peter's Rock. The path to it was, in one place, so steep, that we had to dismount and permit our horses to work their way up as they could, while we followed on foot. We then wound along among provision grounds and coffee fields, through forests where hardly a track was to be seen, and over hedges, which the horses were obliged to leap, till we issued on the great path which leads from the plantation to Kingston.

Peter's Rock has one hundred apprentices, and is under the management, as Mr. Bourne informed us, of a very humane man. During the two years and a half of the apprenticeship, there had been *only six complaints*. As we approached the plantation we saw the apprentices at the side of the road, eating their breakfast. They had been at work some distance from their houses, and could not spend time to go home. They saluted us with great civility, most of them rising and uncovering their heads. In answer to our questions, they said they were getting along very well. They said their master was kind to them, and they appeared in fine spirits.

The overseer met us as we rode up to the door, and received us very courteously. He had no complaints. He informed us that the plantation was as well cultivated as it had been for many years, and the people were perfectly obedient and industrious.

From Peter's Rock we rode to "Hall's Prospect," a plantation on which there are sixty apprentices under the charge of a black overseer, who, two years ago, was a slave. It was five weeks since Mr. B. had been there, and yet he had only one complaint, and that against a woman for being late at work on Monday morning. The reason she gave for this was, that she went to an estate some miles distant to spend the Sabbath with her husband.

Mr. Bourne, by the aid of funds left in his hands by Mr. Sturge, is about to establish a school on this plantation. Mr. B., at a previous visit, had informed the people of what he intended to do, and asked their co-operation. As soon as they saw him to-day, several of them immediately inquired about the school, when it would begin, &c. They showed the greatest eagerness and thankfulness. Mr. B. told them he should send a teacher as soon as a house was prepared. He had been talking with their master (the attorney of the plantation) about fixing one, who had offered them the old "lock-up house," if they would put it in order. There was a murmur among them at this announcement. At length one of the men said, they did not want the school to be held in the "lock-up house." It was not a good place for their "pickaninnies" to go to. They had much rather have some other building, and would be glad to have it close to their houses. Mr. B. told them if they would put up a small house near their own, he would furnish it with desks and benches. To this they all assented with great joy.

On our way home we saw, as we did on various

other occasions, many of the apprentices with hoes, baskets, &c., going to their provision grounds. We had some conversation with them as we rode along. They said they had been in the fields picking coffee since half past five o'clock. They were now going, as they always did after "horriblow" in the afternoon, (four o'clock,) to their grounds, where they should stay till dark. Some of their grounds were four, others six miles from home. They all liked the apprenticeship better than slavery. They were not flogged so much now, and had more time to themselves. But they should like freedom much better, and should be glad when it came.

We met a brown young woman driving an ass laden with a great variety of articles. She said she had been to Kingston (fifteen miles off) with a load of provisions, and had purchased some things to sell to the apprentices. We asked her what she did with her money. "Give it to my husband," said she. "Do you keep none for yourself?" She smiled and replied: "What for him for me."

After we had passed, Mr. B. informed us that she had been an apprentice, but purchased her freedom a few months previous, and was now engaged as a kind of country merchant. She purchases provisions of the negroes, and carries them to Kingston, where she exchanges them for pins, needles, thread, dry goods, and such articles as the apprentices need, which she again exchanges for provisions and money.

Mr. Bourne informed us that real estate is much higher than before emancipation. He mentioned one "pen" which was purchased for eighteen hundred dollars a few years since. The owner had received nine hundred dollars as 'compensation' for freedom. It has lately been leased for seven years by the owner, for nine hundred dollars per year.

A gentleman who owns a plantation in Mr. B.'s district, sold parcels of land to the negroes before emancipation at five shillings per acre. He now obtains twenty-seven shillings per acre.

The house in which Mr. B. resides was rented in 1833 for one hundred and fifty dollars. Mr. B. engaged it on his arrival for three years, at two hundred and forty dollars per year. His landlord informed him a few days since, that on the expiration of his present lease, he should raise the rent to three hundred and thirty dollars.

Mr. B. is acquainted with a gentleman of wealth, who has been endeavoring for the last twelve months to purchase an estate in this island. He has offered high prices, but has as yet been unable to obtain one. Landholders have so much confidence in the value and security of real estate, that they do not wish to part with it.

After our visit to Silver Hill, our attention was particularly turned to the condition of the negro grounds. Most of them were very clean and flourishing. Large plots of the onion, of cocoa, plantain, banana, yam, potatoe, and other tropic vegetables, were scattered all around within five or six miles of a plantation. We were much pleased with the appearance of them during a ride on a Friday. In the forenoon, they had all been vacant; not a person was to be seen in them; but after one o'clock, they began gradually to be occupied, till, at the end of an hour, wherever we went, we saw men, women, and children laboring industriously in their little gardens. In some places, the hills to their very summits were spotted with cultivation. Till Monday morning

the apprentices were free, and they certainly manifested a strong disposition to spend that time in taking care of themselves. The testimony of the numerous apprentices with whom we conversed, was to the same effect as our observation. They all testified that they were paying as much attention to their grounds as they ever did, but that their provisions had been cut short by the drought. They had their land all prepared for a new crop, and were only waiting for rain to put in the seed. Mr. Bourne corroborated their statement, and remarked, that he never found the least difficulty in procuring laborers. Could he have the possession of the largest plantation in the island to-day, he had no doubt that, within a week, he could procure free laborers enough to cultivate every acre.

On one occasion, while among the mountains, we were impressed on a jury to sit in inquest on the body of a negro woman found dead on the high road. She was, as appeared in evidence, on her return from the house of correction, at Half-Way-Tree, where she had been sentenced for fourteen days, and been put on the treadmill. She had complained to some of her acquaintances of harsh treatment there, and said they had killed her, and that if she ever lived to reach home, she should tell all her massa's negroes never to cross the threshold of Half-Way-Tree, as it would kill them. The evidence, however, was not clear that she died in consequence of such treatment, and the jury, accordingly, decided that she came to her death by some cause unknown to them.

Nine of the jury were overseers, and if they, collected together indiscriminately on this occasion, were a specimen of those who have charge of the apprentices in this island, they must be most degraded and brutal men. They appeared more under the influence of low passions, more degraded by sensuality, and but little more intelligent, than the negroes themselves. Instead of possessing irresponsible power over their fellows, they ought themselves to be under the power of the most strict and energetic laws. Our visits to the plantations, and inquiries on this point, confirmed this opinion. They are the 'feculum' of European society—ignorant, passionate, licentious. We do them no injustice when we say this, nor when we further add, that the apprentices suffer in a hundred ways which the law cannot reach, gross insults and oppression from their excessive rapaciousness and lust. What must it have been during slavery?

We had some conversation with Cheny Hamilton, Esq., one of the special magistrates for Port Royal. He is a colored man, and has held his office about eighteen months. There are three thousand apprentices in his district, which embraces sugar and coffee estates. The complaints are few and of a very trivial nature. They mostly originate with the planters. Most of the cases brought before him are for petty theft and absence from work.

In his district, cultivation was never better. The negroes are willing to work during their own time. His father-in-law is clearing up some mountain land for a coffee plantation, by the labor of apprentices from neighboring estates. The seasons since emancipation have been bad. The blacks cultivate their own grounds on their half Fridays and Saturdays, unless they can obtain employment from others.

Nothing is doing by the planters for the education of the apprentices. Their only object is to get as much work out of them as possible.

The blacks, so far as he has had opportunity to observe, are in every respect as quiet and industrious as they were before freedom. He said if we would compare the character of the complaints brought by the overseers and apprentices against each other, we should see for ourselves which party was the most peaceable and law-abiding.

To these views we may here add those of another gentleman, with whom we had considerable conversation about the same time. He is a proprietor and local magistrate, and was represented to us as a kind and humane man. Mr. Bourne stated to us that he had not had six cases of complaint on his plantation for the last twelve months. We give his most important statements in the following brief items:

1. He has had charge of estates in Jamaica since 1804. At one time he had twelve hundred negroes under his control. He now owns a coffee plantation, on which there are one hundred and ten apprentices, and is also attorney for several others, the owners of which reside out of the island.

2. His plantation is well cultivated and clean, and his people are as industrious and civil as they ever were. He employs them during their own time, and always finds them willing to work for him, unless their own grounds require their attendance. Cultivation generally, through the island, is as good as it ever was. Many of the planters, at the commencement of the apprenticeship, reduced the quantity of land cultivated; he did not do so, but on the contrary is extending his plantation.

3. The crops this year are not so good as usual. This is no fault of the apprentices, but is owing to the bad season.

4. The conduct of the apprentices depends very much on the conduct of those who have charge of them. If you find a plantation on which the overseer is kind, and does common justice to the laborer, you will find things going on well—if otherwise, the reverse. Those estates and plantations on which the proprietor himself resides, are most peaceable and prosperous.

5. Real estate is more valuable than before emancipation. Property is more secure, and capitalists are more ready to invest their funds.

6. The result of 1840 is as yet doubtful. For his part, he has no fears. He doubts not he can cultivate his plantation as easily after that period as before. He is confident he can do it cheaper. He thinks it not only likely, but certain, that many of the plantations on which the people have been ill used, while slaves and apprentices, will be abandoned by the present laborers, and that they will never be worked until overseers are put over them who, instead of doing all they can to harass them, will soothe and conciliate them. The apprenticeship has done much harm instead of good in the way of preparing the blacks to work after 1840.

A few days after our return from the mountains, we rode to Spanishtown, which is about twelve miles west of Kingston. Spanishtown is the seat of government, containing the various buildings for the residence of the governor, the meeting of the legislature, the session of the courts, and rooms for the several officers of the crown. They are all strong and massive structures, but display little architectural magnificence or beauty.

We spent nearly a day with Richard Hill, Esq., the secretary of the special magistrates' depart-

ment, of whom we have already spoken. He is a colored gentleman, and in every respect the noblest man, white or black, whom we met in the West Indies. He is highly intelligent, and of fine moral feelings. His manners are free and unassuming, and his language in conversation fluent and well chosen. He is intimately acquainted with English and French authors, and has studied thoroughly the history and character of the people with whom the tie of color has connected him. He travelled two years in Hayti, and his letters, written in a flowing and luxuriant style, as a son of the tropics should write, giving an account of his observations and inquiries in that interesting island, were published extensively in England, and have been copied into the anti-slavery journals in this country. His journal will be given to the public as soon as his official duties will permit him to prepare it. He is at the head of the special magistrates, (of which there are sixty in the island,) and all the correspondence between them and the governor is carried on through him. The station he holds is a very important one, and the business connected with it is of a character and an extent that, were he not a man of superior abilities, he could not sustain. He is highly respected by the government in the island, and at home, and possesses the esteem of his fellow-citizens of all colors. He associates with persons of the highest rank, dining and attending parties at the government-house with all the aristocracy of Jamaica. We had the pleasure of spending an evening with him at the solicitor-general's. Though an African sun has burnt a deep tinge on him, he is truly one of nature's noblemen. His demeanor is such, so dignified, yet bland and amiable, that no one can help respecting him.

He spoke in the warmest terms of Lord Sligo,* the predecessor of Sir Lionel Smith, who was driven from the island by the machinations of the planters and the enemies of the blacks. Lord Sligo was remarkable for his statistical accuracy. Reports were made to him by the special magistrates every week. No act of injustice or oppression could escape his indefatigable inquiries. He was accessible, and lent an open ear to the lowliest person in the island. The planters left no means untried to remove him, and unhappily succeeded.

The following items contain the principal information received from Mr. Hill :

1. The apprenticeship is a most vicious sys-

* When Lord Sligo visited the United States in the summer of 1836, he spoke with great respect of Mr. Hill to Elizur Wright, Esq., Corresponding Secretary of the American Anti-Slavery Society. Mr. Wright has furnished us with the following statement :—"Just before his lordship left this city for England, he bore testimony to us substantially as follows :—'When I went to Jamaica, Mr. Hill was a special magistrate. In a certain case he refused to comply with my directions, differing from me in his interpretation of the law. I informed him that his continued non-compliance must result in his removal from office. He replied that his mind was made up as to the law, and he would not violate his reason to save his bread. Being satisfied of the correctness of my own interpretation, I was obliged, of course, to remove him; but I was so forcibly struck with his manly independence, that I applied to the government for power to employ him as my secretary, which was granted. And having had him as an inmate of my family for several months, I can most cordially bear my testimony to his trustworthiness, ability, and gentlemanly deportment.' Lord Sligo also added, that Mr. Hill was treated in his family in all respects as if he had not been colored, and that with no gentleman in the West Indies was he, in social life, on terms of more intimate friendship.

tem, full of blunders and absurdities, and directly calculated to set master and slave at war.

2. The complaints against the apprentices are decreasing every month, *except, perhaps, complaints against mothers for absence from work, which he thinks are increasing.* The apprenticeship law makes no provision for the free children, and on most of the plantations and estates no allowance is given them, but they are thrown entirely for support on their parents, who are obliged to work the most and best part of their time for their masters unrewarded. The nurseries are broken up, and frequently the mothers are obliged to work in the fields with their infants at their backs, or else to leave them at some distance under the shade of a hedge or tree. Every year is making their condition worse and worse. The number of children is increasing, and yet the mothers are required, after their youngest child has attained the age of a few weeks, to be at work the same number of hours as the men. Very little time is given them to take care of their household. When they are tardy they are brought before the magistrate.

A woman was brought before Mr. Hill a few days before we were there, charged with not being in the field till one hour after the rest of the gang. She had twins, and appeared before him with a child hanging on each arm. What an eloquent defence! He dismissed the complaint.

He mentioned another case, of a woman whose master resided in Spanishtown, but who was hired out by him to some person in the country. Her child became sick, but her employer refused any assistance. With it in her arms, she entreated aid of her master. The monster drove her and her dying little one into the street at night, and she sought shelter with Mr. Hill, where her child expired before morning. For such horrid cruelty as this, the apprenticeship law provides no remedy. The woman had no claim for the support of her child, on the man who was receiving the wages of her daily toil. That child was not worth a farthing to him, because it was no longer his *chattel*; and while the law gives him power to rob the mother, it has no compulsion to make him support the child.

3. The complaints are generally of the most trivial and frivolous nature. They are mostly against mothers for neglect of duty, and vague charges of insolence. There is no provision in the law to prevent the master from using abusive language to the apprentice; any insult short of a blow, he is free to commit; but the slightest word of incivility, a look, smile, or grin, is punished in the apprentice, even though it were provoked.

4. There is still much flogging by the overseers. Last week a girl came to Mr. H. terribly scarred and "slashed," and complained that her master had beaten her. It appeared that this was the *seventh offence*, for neither of which she could obtain a hearing from the special magistrate in her district. While Mr. H. was relating to me this fact, a girl came in with a little babe in her arms. He called my attention to a large bruise near her eye. He said her master knocked her down a few days since, and made that wound by kicking her.

Frequently when complaints of insolence are made, on investigation, it is found that the offence was the result of a quarrel commenced by the master, during which he either cuffed or kicked the offender.

The special magistrates also frequently resort

to flogging. Many of them, as has been mentioned already, have been connected with the army or navy, where corporal punishment is practised, and flogging is not only in consonance with their feelings and habits, but is a punishment more briefly inflicted and more grateful to the planters, as it does not deprive them of the apprentice's time.

5. Mr. H. says that the apprentices who have purchased their freedom behave well. He has not known one of them to be brought before the police.

6. Many of the special magistrates require much looking after. Their salaries are not sufficient to support them independently. Some of them leave their homes on Monday morning, and make the whole circuit of their district before returning, living and lodging meanwhile, *free of expense*, with the planters. If they are not inclined to listen to the complaints of the apprentices, they soon find that the apprentices are not inclined to make complaints to them, and that they consequently have much more leisure time, and get through their district much easier. Of the sixty magistrates in Jamaica, but few can be said to discharge their duties faithfully. The governor is often required to interfere. A few weeks since he discharged two magistrates for putting iron collars on two women, in direct violation of the law, and then sending him false reports.

7. The negro grounds are often at a great distance, five or six miles, and some of them fifteen miles, from the plantation. Of course much time, which would otherwise be spent in cultivating them, is necessarily consumed in going to them and returning. Yet for all that, and though in many cases the planters have withdrawn the watchmen who used to protect them, and have left them entirely exposed to thieves and cattle, they are generally well cultivated—on the whole, better than during slavery. When there is inattention to them, it is caused either by some planters hiring them during their own time, or because their master permits his cattle to trespass on them, and the people feel an insecurity. When you find a kind planter, in whom the apprentices have confidence, there you will find beautiful gardens. In not a few instances, where the overseer is particularly harsh and cruel, the negroes have thrown up their old grounds, and taken new ones on other plantations, where the overseer is better liked, or gone into the depths of the mountain forests, where no human foot has been before them, and there cleared up small plots. This was also done to some extent during slavery. Many of the people, against whom the planters are declaiming as lazy and worthless, have rich grounds of which those planters little dream.

8. There is no feeling of insecurity, either of life or property. One may travel through the whole island without the least fear of violence. If there is any danger, it is from the *emigrants*, who have been guilty of several outrages. So far from the planters fearing violence from the apprentices, when an assault or theft is committed, they refer it, almost as a matter of course, to some one else. A few weeks ago one of the island mails was robbed. As soon as it became known, it was at once said, "Some of those villanous emigrants did it," and so indeed it proved.

People in the country, in the midst of the mountains, where the whites are few and isolated, sleep with their doors and windows open, without a thought of being molested. In the towns there

are no watchmen, and but a small police, and yet the streets are quiet and property safe.

9. The apprentices understand the great provisions of the new system, such as the number of hours they must work for their master, and that their masters have no right to flog them, &c., but its details are inexplicable mysteries. The masters have done much injury by deceiving them on points of which they were ignorant.

10. The apprentices almost to a man are ready to work for wages during their own time. When the overseer is severe towards them, they prefer working on other plantations, even for less wages, as is very natural.

11. Almost all the evils of the apprenticeship arise from the obstinacy and oppressive conduct of the overseers. They are constantly taking advantage of the defects of the system, which are many, and while they demand to the last grain's weight "the pound of flesh," they are utterly unwilling to yield the requirements which the law makes of them. Where you find an overseer endeavoring in every way to overreach the apprentices, taking away the privileges which they enjoyed during slavery, and exacting from them the utmost minute and mite of labor, there you will find abundant complaints both against the master and the apprentice. And the reverse. The cruel overseers are complaining of idleness, insubordination, and ruin, while the kind master is moving on peaceably and prosperously.

12. The domestic apprentices have either one day, or fifty cents cash, each week, as an allowance for food and clothing. This is quite insufficient. Many of the females seem obliged to resort to theft or to prostitution to obtain a support. Two girls were brought before Mr. Hill while we were with him, charged with neglect of duty and night-walking. One of them said her allowance was too small, and she must get food in some other way or starve.

13. The apprentices on many plantations have been deprived of several privileges which they enjoyed under the old system. Nurseries have been abolished, water-carriers have been taken away, keeping stock is restricted, if not entirely forbidden, watchmen are no longer provided to guard the negro grounds, &c.—petty aggressions in our eyes, perhaps, but severe to them. Another instance is still more hard. By the custom of slavery, women who had reared up seven children were permitted to "sit down," as it was termed; that is, were not obliged to go into the field to work. Now no such distinction is made, but all are driven into the field.

14. One reason why the crops were smaller in 1835 and 1836 than in former years, was, that the planters in the preceding seasons, either fearful that the negroes would not take off the crops after emancipation, and acting on their baseless predictions instead of facts, or determined to make the results of emancipation appear as disastrous as possible, neglected to put in the usual amount of cane, and to clean the coffee fields. As they refused to sow, of course they could not reap.

15. The complaints against the apprentices generally are becoming fewer every week, but the complaints against the masters are increasing both in number and severity. One reason of this is, that the apprentices, on the one hand, are becoming better acquainted with the new system, and therefore better able to avoid a violation of its provisions, and are also learning that they cannot violate these provisions with impunity; and, on

the other hand, they are gaining courage to complain against their masters, to whom they have hitherto been subjected by a fear created by the whips and dungeons, and nameless tortures of slavery. Another reason is, that the masters, as the term of the apprenticeship shortens, and the end of their authority approaches nearer, are pressing their poor victims harder and harder, determined to extort from them all they can, before complete emancipation rescues them for ever from their grasp.

While we were in conversation with Mr. Hill, Mr. Ramsay, one of the special magistrates for this parish, called in. He is a native of Jamaica, and has been educated under all the influences of West India society, but has held fast his integrity, and is considered the firm friend of the apprentices. He confirmed every fact and opinion which Mr. Hill had given. He was even stronger than Mr. H. in his expressions of disapprobation of the apprenticeship.

The day which we spent with Mr. Hill was one of those on which he holds a special justice's court. There were only three cases of complaint brought before him.

The first was brought by a woman, attended by her husband, against her servant girl, for "impertinence and insubordination." She took the oath and commenced her testimony with an abundance of vague charges. "She is the most insolent girl I ever saw. She'll do nothing that she is told to do—she never thinks of minding what is said to her—she is sulky and saucy," etc. Mr. H. told her she must be specific—he could not convict the girl on such general charges—some particular acts must be proved.

She became specific. Her charges were as follows:

1. On the previous Thursday the defendant was plaiting a shirt. The complainant went up to her and asked her why she did not plait it as she ought, and not hold it in her hand as she did. Defendant replied, that it was easier, and she preferred that way to the other. The complainant remonstrated, but, despite all she could say, the obstinate girl persisted, and did it as she chose. The complainant granted that the work was done well, only it was not done in the way she desired.

2. The same day she ordered the defendant to wipe up some tracks in the hall. She did so. While she was doing it, the mistress told her the room was very dusty, and reproved her for it. The girl replied, "Is it morning?" (It is customary to clean the rooms early in the morning, and the girl made this reply late in the afternoon, when sufficient time had elapsed for the room to become dusty again.)

3. The girl did not wash a cloth clean which the complainant gave her, and the complainant was obliged to wash it herself.

4. Several times when the complainant and her daughter have been conversing together, this girl had burst into laughter—whether at them or their conversation, complainant did not know.

5. When the complainant has reproved the defendant for not doing her work well, she has replied, "Can't you let me alone to my work, and not worry my life out."

A black man, a constable on the same property, was brought up to confirm the charges. He knew nothing about the case, only that he often heard the parties quarrelling, and sometimes had told the girl not to say any thing, as she knew what her mistress was.

It appeared in the course of the evidence, that the complainant and her husband had both been in the habit of speaking disrespectfully of the special magistrate, stationed in their district, and that many of the contentions arose out of that, as the girl sometimes defended him.

While the accused was making her defence, which she did in a modest way, her mistress was highly enraged, and interrupted her several times, by calling her a liar and a jade. The magistrate was two or three times obliged to reprove her, and command her to be silent, and, so passionate did she become, that her husband, ashamed of her, put his hand on her shoulder, and entreated her to be calm.

Mr. Hill dismissed the complaint by giving some good advice to both parties, much to the annoyance of the mistress.

The second complaint was brought by a man against a servant girl, for disobedience of orders, and insolence. It appears that she was ordered, at ten o'clock at night, to do some work. She was just leaving the house to call on some friends, as she said, and refused. On being told by her mistress that she only wanted to go out for bad purposes, she replied, that "It was no matter—the allowance they gave her was not sufficient to support her, and if they would not give her more, she must get a living any way she could, so she did not steal." She was sentenced to the house of correction for one week.

The third case was a complaint against a boy for taking every alternate Friday and Saturday, instead of every Saturday, for allowance. He was ordered to take every Saturday, or to receive in lieu of it half a dollar.

Mr. Hill said these were a fair specimen of the character of the complaints that came before him. We were much pleased with the manner in which he presided in his court, the ease, dignity, and impartiality which he exhibited, and the respect which was shown him by all parties.

In company with Mr. Hill, we called on Rev. Mr. Phillips, the Baptist missionary, stationed at Spanishtown. Mr. P. has been in the island thirteen years. He regards the apprenticeship as a great amelioration of the old system of slavery, but as coming far short of the full privileges and rights of freedom, and of what it was expected to be. It is beneficial to the missionaries, as it gives them access to the plantations, while before, in many instances, they were entirely excluded from them, and in all cases were much shackled in their operations.

Mr. P. has enlarged his chapel within the last fifteen months, so that it admits several hundreds more than formerly. But it is now too small. The apprentices are much more anxious to receive religious instruction, and much more open to conviction, than when slaves. He finds a great difference now on different plantations. Where severity is used, as it still is on many estates, and the new system is moulded as nearly as possible on the old, the minds of the apprentices are apparently closed against all impressions,—but where they are treated with kindness, they are warm in their affections, and solicitous to be taught.

In connection with his church, Mr. P. has charge of a large school. The number present, when we visited it, was about two hundred. There was, to say the least, as much manifestation of intellect and sprightliness as we ever saw in white pupils of the same age. Most of the children

were slaves previous to 1834, and their parents are still apprentices. Several were pointed out to us who were not yet free, and attend only by permission, sometimes purchased, of their master. The greater part live from three to five miles distant. Mr. P. says he finds no lack of interest among the apprentices about education. He can find scholars for as many schools as he can establish, if he keeps himself unconnected with the planters. The apprentices are opposed to all schools established by, or in any way allied to, their masters.

Mr. P. says the planters are doing nothing to prepare the apprentices for freedom in 1840. They do not regard the apprenticeship as intermediate time for preparation, but as part of the *compensation*. Every day is counted, not as worth so much for education and moral instruction, but as worth so much for digging cane-holes, and clearing coffee fields.

Mr. P.'s church escaped destruction during the persecution of the Baptists. The wives and connections of many of the colored soldiers had taken refuge in it, and had given out word that they would defend it even against their own husbands and brothers, who in turn informed their officers that if ordered to destroy it, they should refuse at all peril.

CHAPTER III.

RESULTS OF ABOLITION.

THE actual working of the apprenticeship in Jamaica, was the specific object of our investigations in that island. That it had not operated so happily as in Barbadoes, and in most of the other colonies, was admitted by all parties. As to the *degree* of its failure, we were satisfied it was not so great as had been represented. There has been nothing of an *insurrectionary* character since the abolition of slavery. The affair on Thornton's estate, of which an account is given in the preceding chapter, is the most serious disturbance which has occurred during the apprenticeship. The *fear* of insurrection is as effectually dead in Jamaica, as in Barbadoes—so long as the apprenticeship lasts. There has been no *increase of crime*. The character of the negro population has been gradually improving in morals and intelligence. Marriage has increased, the Sabbath is more generally observed, and religious worship is better attended. Again, the apprentices of Jamaica have not manifested any peculiar *defiance of law*. The most illiberal magistrates testified that the people respected the law, when they understood it. As it respects the *industry* of the apprentices, there are different opinions among the *planters* themselves. Some admitted that they were as industrious as before, and did as much work *in proportion to the time they were employed*. Others complained that they *lacked the power* to compel industry, and that hence there was a falling off of work. The prominent evils complained of in Jamaica are, absconding from work, and insolence to masters. From the statements in the preceding chapter, it may be inferred that many things are called by these names, and severely punished, which are really innocent or unavoidable; however, it would not be wonderful if there were numerous instances of both. Insolence is the legitimate fruit of the apprenticeship, which holds out to the apprentice, that he possesses the rights of a man, and still au-

thorizes the master to treat him as though he were little better than a dog. The result must often be that the apprentice will repay insult with insolence. This will continue to exist until either the former system of *absolute force* is restored, or a system of free compensated labor, with its powerful checks and balances on both parties, is substituted. The prevalence and causes of the other offence—absconding from labor—will be noticed hereafter.

The atrocities which are practised by the masters and magistrates, are appalling enough. It is probable that the actual condition of the negroes in Jamaica, is but little if any better than it was during slavery. The amount of punishment inflicted by the special magistrates, cannot fall much short of that usually perpetrated by the drivers. In addition to this, the apprentices are robbed of the *time* allowed them by law, at the will of the magistrate, who often deprives them of it on the slightest complaint of the overseer. The situation of the *free children** is often very deplorable. The master feels none of that interest in them which he formerly felt in the children that were his property, and consequently, makes no provision for them. They are thrown entirely upon their parents, who are *unable* to take proper care of them, from the almost constant demands which the master makes upon their time. The condition of pregnant women, and nursing mothers, is *decidedly worse* than it was during slavery. The privileges which the planter felt it for his interest to grant these formerly, for *the sake of their children*, are now withheld. The former are exposed to the inclemencies of the weather, and the hardships of toil—the latter are cruelly dragged away from their infants, that the master may not lose the smallest portion of time,—and *both* are liable at any moment to be incarcerated in the dungeon, or strung up on the treadwheel. In consequence of the cruelties which are practised, the apprentices are in a *disaffected state* throughout the island.

In assigning the causes of the ill-working of the apprenticeship in Jamaica, we would say in the commencement, that nearly all of them are embodied in the intrinsic defects of the system itself. These defects have been exposed in a former chapter, and we need not repeat them here. The reason why the system has not produced as much mischief in all the colonies as it has in Jamaica, is that the local circumstances in the other islands were not so adapted to develop its legitimate results.

It is not without the most careful investigation of facts, that we have allowed ourselves to entertain the views which we are now about to express, respecting the conduct of the planters and special justices—for it is to *them* that we must ascribe the evils which exist in Jamaica. We cheerfully accede to them all of palliation which may be found in the provocations incident to the wretched system of apprenticeship.

The causes of the difficulties rest chiefly with the *planters*. They were *originally* implicated, and by their wily schemes they soon involved the special magistrates. The Jamaica planters, as a body, always violently opposed the abolition of slavery. Unlike the planters in most of the colonies, they cherished their hostility *after the act of abolition*. It would seem that they had agreed with one accord, never to become reconciled to the measures of the English government, and had

* All children under *six years* of age at the time of abolition, were made entirely free.

sworn eternal hostility to every scheme of emancipation. Whether this resulted most from love for slavery or hatred of English interference, it is difficult to determine. If we were to believe the planters themselves, who are of the opposition, we should conclude that they were far from being in favor of slavery—that they were “as much opposed to slavery, as any one can be.”* Notwithstanding this avowal, the tenacity with which the planters cling to the remnant of their power, shows an affection for it, of the strength of which they are not probably themselves aware.

When public men have endeavored to be faithful and upright, they have uniformly been abused, and even persecuted, by the planters. The following facts will show that the latter have not scrupled to resort to the most dishonest and unmanly intrigues to effect the removal or to circumvent the influence of such men. Neglect, ridicule, vulgar abuse, slander, threats, intimidation, misrepresentation, and legal prosecutions, have been the mildest weapons employed against those who in the discharge of their sworn duties dared to befriend the oppressed.

The shameful treatment of the late governor, Lord Sligo, illustrates this. His Lordship was appointed to the government about the period of abolition. Being himself a proprietor of estates in the island, and formerly chairman of the West India Body, he was received at first with the greatest cordiality; but it was soon perceived that he was disposed to secure justice to the apprentices. From the accounts we received, we have been led to entertain an exalted opinion of his integrity and friendship for the poor. It was his custom (unprecedented in the West Indies,) to give a patient hearing to the poorest negro who might carry his grievances to the government-house. After hearing the complaint, he would despatch an order to the special magistrate of the district in which the complainant lived, directing him to inquire into the case. By this means he kept the magistrates employed, and secured redress to the apprentices in many cases where they would otherwise have been neglected.

The governor soon rendered himself exceedingly obnoxious to the planters, and they began to manoeuvre for his removal, which, in a short time, was effected by a most flagitious procedure. The home government, disposed to humor their unruly colony, sent them a governor in whom they are not likely to find any fault. The present governor, Sir Lionel Smith, is the antipode of his predecessor in every worthy respect. When the apprentices come to him with their complaints, he sends them back unheard, with curses on their heads. A distinguished gentleman in the colony remarked of him that he was a *heartless military chieftain, who ruled without regard to mercy.* Of

course the planters are full of his praise. His late tour of the island was a *triumphant procession*, amid the sycophantic greetings of oppressors.

Several special magistrates have been suspended because of the faithful discharge of their duties. Among these was Dr. Palmer, an independent and courageous man. Repeated complaints were urged against him by the planters, until finally Sir Lionel Smith appointed a commission to inquire into the grounds of the difficulty.

“This commission consisted of two local magistrates, both of them planters or managers of estates, and two stipendiary magistrates, the bias of one of whom, at least, was believed to be against Dr. Palmer. At the conclusion of their inquiry they summed up their report by saying that Dr. Palmer had administered the abolition law in the spirit of the English abolition act, and in his administration of the law he had adapted it more to the comprehension of freemen than to the understandings of apprenticed laborers. Not only did Sir Lionel Smith suspend Dr. Palmer on this report, but the colonial office at home have dismissed him from his situation.”

The following facts respecting the persecution of Special Justice Bourne, illustrate the same thing.

“A book-keeper of the name of Maclean, on the estate of the Rev. M. Hamilton, an Irish clergyman, committed a brutal assault upon an old African. The attorney on the property refused to hear the complaint of the negro, who went to Stephen Bourne, a special magistrate. When Maclean was brought before him, he did not deny the fact; but said as the old man was not a Christian, his oath could not be taken! The magistrate not being able to ascertain the amount of injury inflicted upon the negro (whose head was dreadfully cut,) but feeling that it was a case which required a greater penalty than three pounds sterling, the amount of punishment to which he was limited by the local acts, detained Maclean, and afterwards committed him to jail, and wrote the next day to the chief justice upon the subject. He was discharged as soon as a doctor's certificate was procured of the state of the wounded man, and bail was given for his appearance at the assizes. Maclean's trial came on at the assizes, and he was found guilty by a Jamaica Jury; he was severely reprimanded for his inhuman conduct, and fined thirty pounds. The poor apprentice however got no remuneration for the severe injury inflicted upon him, and the special justice was prosecuted for false imprisonment, dragged from court to court, represented as an oppressor and a tyrant, subjected to four hundred pounds expenses in defending himself, and actually had judgment given against him for one hundred and fifty pounds damages.

“Thus have the planters succeeded in pulling down every magistrate who ventures to do more than fine them three pounds sterling for any act of cruelty of which they may be guilty. On the other hand, there were two magistrates who were lately dismissed, through, I believe, the representation of Lord Sligo, for flagrant violations of the law in inflicting punishment; and in order to evince their sympathy for those men, the planters gave them a farewell dinner, and had actually set on foot a subscription, as a tribute of gratitude for their “Impartial” conduct in administering the laws, as special justices. Thus were two men, notoriously guilty of violations of law and humanity, publicly encouraged and protected, while

* It seems to be the order of the day, with the opposition party in Jamaica, to disclaim all friendship with slavery. We noticed several instances of this in the island papers, which have been most hostile to abolition. We quote the following sample from the Royal Gazette, (Kingston) for May 6, 1837. The editor, in an article respecting Cuba, says:

“In writing this, one chief object is to arouse the attention of our own fellow-subjects, in this colony, to the situation—the dangerous situation—in which they stand, and to implore them to lend all their energies to avert the ruin that is likely to visit them, should America get the domination of Cuba.

“The negroes of this and of all the British W. I. colonies have been ‘emancipated.’ Cuba on the other hand is still a *slave country*. (Let not our readers imagine for one moment that we advocate the *continuance of slavery*.) &c.

Stephen Bourne, who according to the testimony of the present and late attorney-general had acted not only justly but *legally*, was suffering every species of persecution and indignity for so doing."

Probably nothing could demonstrate the meanness of the artifices to which the planters resort to get rid of troublesome magistrates better than the following fact. When the present governor, in making his tour of the island, came into St. Thomas in the East, some of the planters of Manchioneal district hired a negro constable on one of the estates to go to the governor and complain to him that Mr. Chamberlain encouraged the apprentices to be disorderly and idle. The negro went accordingly, but like another Balaam, he prophesied *against his employers*. He stated to the governor that the apprentices on the estate where he lived were lazy and wouldn't do right, *but he declared that it was not Mr. C.'s fault, for that he was not allowed to come on the estate!*

Having given such an unfavorable description of the mass of planters, it is but just to add that there are a few honorable exceptions. There are some attorneys and overseers, who if they dared to face the allied powers of oppression, would act a noble part. But they are trammelled by an overpowering public sentiment, and are induced to fall in very much with the prevailing practices. One of this class, an attorney of considerable influence, declined giving us his views in writing, stating that his situation and the state of public sentiment must be his apology. An overseer who was disposed to manifest the most liberal bearing towards his apprentices, and who had directions from the absentee proprietor to that effect, was yet effectually prevented by his attorney, who having several other estates under his charge, was fearful of losing them, if he did not maintain the same severe discipline on all.

The special magistrates are also deeply implicated in causing the difficulties existing under the apprenticeship. They are incessantly exposed to multiplied and powerful temptations. The persecution which they are sure to incur by a faithful discharge of their duties, has already been noticed. It would require men of unusual sternness of principle to face so fierce an array. Instead of being *independent* of the planters, their situation is in every respect totally the reverse. Instead of having a central office or station-house to hold their courts at, as is the case in Barbadoes, they are required to visit each estate in their districts. They have a circuit from forty to sixty miles to compass every fortnight, or in some cases three times every month. On these tours they are absolutely dependent upon the hospitality of the planters. None but men of the "sterner stuff" could escape, (to use the negro's phrase) *being poisoned by massa's turtle soup*. The character of the men who are acting as magistrates is thus described by a colonial magistrate of high standing and experience.

"The special magistracy department is filled with the most worthless men, both domestic and imported. It was a necessary qualification of the former to possess no property; hence the most worthless vagabonds on the island were appointed. The latter were worn out officers and dissipated rakes, whom the English government sent off here in order to get rid of them." As a specimen of the latter kind, this gentleman mentioned one (special Justice Light) who died lately from excessive dissipation. He was constantly drunk, and the only way in which he could be got to do

any business was to take him on to an estate in the evening so that he might sleep off his intoxication, and then the business was brought before him early the next morning, before he had time to get to his cups.

It is well known that many of the special magistrates are totally unprincipled men, monsters of cruelty, lust, and despotism. As a result of natural character in many cases, and of dependence upon planters in many more, the great mass of the special justices are a disgrace to their office and to the government which commissioned them. Out of sixty, the number of special justices in Jamaica, there are not more than fifteen, or twenty at farthest, who are not the merest tools of the attorneys and overseers. Their servility was graphically hit off by the apprentice. "If busha say flog em, he flog em; if busha say send them to the treadmill, he send em." If an apprentice laughs or sings, and the busha represents it to the magistrate as insolence, he *feels it his duty* to make an example of the offender!

The following fact will illustrate the injustice of the magistrates. It was stated in writing by a missionary. We conceal all names, in compliance with the request of the writer. "An apprentice belonging to ——— in the ——— was sent to the treadmill by special justice G. He was ordered to go out and count the sheep, as he was able to count higher than some of the field people, although a house servant from his youth—I may say childhood. Instead of bringing in the tally cut upon a piece of board, as usual, he wrote the number eighty upon a piece of paper. When the overseer saw it, he would scarcely believe that any of his people could write, and ordered a piece of coal to be brought and made him write it over again; the next day he turned him into the field, but unable to perform the task, (to hoe and weed one hundred coffee roots daily) with those who had been accustomed to field work all their lives. he was tried for neglect of duty, and sentenced to fourteen days on the treadmill!"

We quote the following heart-rending account from the Telegraph, (Spanishtown,) April 28, 1837. It is from a Baptist missionary.

"I see something is doing in England to shorten the apprenticeship system. I pray God it may soon follow its predecessor—slavery, for it is indeed slavery under a less disgusting name. Business 'tely (December 23) called me to Rodney Hall; and while I was there, a poor old negro was brought in for punishment. I heard the fearful vociferation, 'twenty stripes.' 'Very well; here ———, put this man down.' I felt as I cannot describe; yet I thought, as the supervisor was disposed to be civil, my presence might tend to make the punishment less severe than it usually is—but I was disappointed. I inquired into the crime for which such an old man could be so severely punished, and heard various accounts. I wrote to the magistrate who sentenced him to receive it; and after many days I got the following reply.

" 'Logan Castle, Jan. 9, 1836.

" 'Sir—In answer to your note of the 4th instant, I beg leave to state, that ———, an apprentice belonging to ———, was brought before me by Mr. ———, his late overseer, charged upon oath with continual neglect of duty and disobedience of orders as cattle-man, and also for stealing milk—was convicted, and sentenced to receive twenty stripes. So far from the punish-

ment of the offender being severe, he was not ordered one half the number of stripes provided for such cases by the abolition act—if he received more than that number, or if those were inflicted with undue severity, I shall feel happy in making every inquiry amongst the authorities at Rodney Hall institution.

“I remain, sir, yours, truly,
T. W. JONES, S. M.

“Rev. J. Clarke, &c., &c.”

From Mr. Clarke's reply, we make the following extract:

“Jericho, January 19, 1836.

“Sir—I beg to acknowledge the receipt of your letter of the 9th instant.

“Respecting the punishment of ———, I still adhere to the opinion I before expressed, that, for an old man of about sixty years of age, the punishment was severe. To see a venerable old man tied as if to be broken on the wheel, and cut to the bone by the lash of an athletic driver—writhing and yelling under the most exquisite torture, were certainly circumstances sufficiently strong to touch the heart of any one possessed of the smallest degree of common humanity. The usual preparations being made, the old man quietly stripped off his upper garments, and lay down upon the board—he was then tied by his legs, middle, above the elbows, and at each wrist. Mr. ——— then called out to the driver, ‘I hope you will do your duty—he is not sent here for nothing.’ At the first lash the skin started up; and at the third, the blood began to flow; ere the driver had given ten, the eat was covered with gore; and he stopped to change it for a dry one, which appeared to me somewhat longer than the first. When the poor tortured creature had received sixteen, his violent struggles enabled him to get one of his hands loose, which he put instantly to his back—the driver stopped to retie him, and then proceeded to give the remaining four. The struggles of the poor old man from the first lash bespoke the most extreme torture; and his cries were to me most distressing. ‘Oh! oh! mercy! mercy! mercy! oh! massa! massa! dat enough—enough! oh, enough! O, massa, have pity! O, massa! massa! dat enough—enough! Oh, never do de like again—only pity me—forgive me dis once! oh! pity! mercy! mercy! oh! oh!’ were the cries he perpetually uttered. I shall remember them while I live; and would not for ten thousand worlds have been the cause of producing them. It was some minutes after he was loosed ere he could rise to his feet, and as he attempted to rise, he continued calling out, ‘My back! oh! my back! my back is broken.’ A long time he remained half-doubled, the blood flowing round his body; ‘I serve my master,’ said the aged sufferer, ‘at all times; get no Saturday, no Sunday; yet this is de way dem use me.’”

With such planters, and such magistrates to play into their hands, is it to be wondered at that the apprentices do badly? Enough has been said, we think, to satisfy any candid person as to the *causes of the evils in Jamaica*. If any thing further were needed, we might speak of the peculiar facilities which these men have for perpetrating acts of cruelty and injustice. The major part of the island is exceedingly mountainous, and a large portion of the sugar estates, and most of the coffee plantations, are among the mountains. These estates are scattered over a wide extent of country, and separated by dense forests and moun-

tains, which conceal each plantation from the public view almost as effectually as though it were the only property on the island. The only mode of access to many of the estates in the mountainous districts, is by mule paths winding about, amid fastnesses, precipices, and frightful solitudes. In those lone retirements, on the mountain top, or in the deep glen by the side of the rocky rivers, the traveller occasionally meets with an estate. Strangers but rarely intrude upon those little domains. They are left to the solitary sway of the overseers dwelling amid their “gangs,” and undisturbed, save by the weekly visitations of the special magistrates. While the traveller is struck with the facilities for the perpetration of those enormities which must have existed there during slavery; he is painfully impressed also with the numerous opportunities which are still afforded for oppressing the apprentices, particularly where the special magistrates are not honest men.*

In view of the local situation of Jamaica—the violent character of its planters—and the inevitable dependency of the magistrates, it is very manifest that *immediate emancipation was imperatively demanded there*. In no other colony did the negroes require to be more *entirely released from the tyranny of the overseers, or more thoroughly shielded by the power of equal law*. This is a principle which must hold good always—that where slavery has been most rigorous and absolute, there emancipation needs to be most unqualified; and where the sway of the master has been *most despotic, cruel, and* LONG CONTINUED, there the protection of law should be most *speedily extended and most impartially applied*.†

* From the nature of the case, it must be impossible to know how much actual flogging is perpetrated by the overseers. We might safely conjecture that there must be a vast deal of it that never comes to the light. Such is the decided belief of many of the first men in the island. The planters, say they, flog their apprentices, and then, to prevent their complaining to the magistrate, threaten them with severe punishment, or bribe them to silence by giving them a few shillings. The attorney-general mentioned an instance of the latter policy. A planter got angry with one of his head men, who was a constable, and knocked him down. The man started off to complain to the special magistrate. The master called him back, and told him he need not go to the magistrate—that he was constable, and had a right to fine him himself. “Well, massa,” said the negro, “I fine you five shillings on de spot.” The master was glad to get off with that—the magistrate would probably have fined him £5 currency.

† Since the above was written we have seen a copy of a message sent by Sir Lionel Smith, to the house of assembly of Jamaica, on the 3d November, 1837, in which a statement of the deprivations of the apprentices, is officially laid before the house. We make the following extract from it, which contains, to use his Excellency's language, “the principal causes, as has been found by the records of the special magistrates, of complaints among the apprentices; and of consequent collisions between the planters and magistrates.”

“Prudent and humane planters have already adopted what is recommended, and their properties present the good working of this system in peace and industry, without their resorting to the authority of the special magistrates, but there are other properties where neither the law of the apprenticeship nor the usages of slavery have been found sufficient to guard the rights of the apprentices.

“First, the magistrates' reports show that on some estates the apprentices have been deprived of cooks and water-carriers while at work in the field—thus, the time allowed for breakfast, instead of being a period of rest, is one of continual labor, as they have to seek for fuel and to cook. The depriving them of water-carriers is still more injurious, as the workmen are not allowed to quit their rows to obtain it. Both these privations are detrimental to the planter's work. Second, a law seems wanting to supply the estates' hospitals with sufficient attendants on the sick apprentices, as well as for the supply of proper food, as they cannot depend on their own grounds, whilst unable to leave the hospitals. The first clause of the abolition law has not been found strong enough to

We heard frequent complaints in Jamaica respecting the falling off of the crops since abolition. In order that the reader may know the extent of the failure in the aggregate island crops, we have inserted in the appendix a table showing the "exports for fifty-three years, ending 31st December, 1836, condensed from the journals of the House."

By the disaffected planters, the diminished crops were hailed as "an evident token of perdition." They had foretold that abolition would be the ruin of cultivation, they had maintained that sugar, coffee, rum, &c., could not be produced extensively without the *whip of slavery*, and now they exultingly point to the short crops and say, "See the results of abolition!" We say exultingly, for a portion of the planters do really seem to rejoice in any indication of ruin. Having staked their reputation as prophets against their credit as colonists and their interests as men, they seem happy in the establishment of the former, even though it be by the sacrifice of the latter. Said an intelligent gentleman in St. Thomas in the East, "The planters have *set their hearts upon ruin*, and they will be sorely disappointed if it should not come."

Hearing so much said concerning the diminution of the crops, we spared no pains to ascertain the *true causes*. We satisfied ourselves that the causes were mainly two.

First. The prevailing impression that the negroes would not *work well* after the abolition of slavery, led many planters to throw a part of their land out of cultivation, in 1834. This is a fact which was published by Lord Sligo, in an official account which he gave shortly before leaving Ja-

maica, of the working of the apprenticeship. The overseer of Belvidere estate declared that he knew of many cases in which part of the land usually planted in canes was thrown up, owing to the general expectation that *much less work* would be done after abolition. He also mentioned one attorney who ordered all the estates under his charge to be thrown out of cultivation in 1834, so confident was he that the negroes would not work. The name of this attorney was White. Mr. Gordon, of Williamsfield, stated, that the quantity of land planted in cane, in 1834, was considerably less than the usual amount: on some estates it was less by twenty, and on others by forty acres. Now if such were the fact in the Parish of St. Thomas in the East, where greater confidence was felt probably than in any other parish, we have a clue by which we may conjecture (if indeed we were left to conjecture) to what extent the cultivation was diminished in the island generally. This of itself would satisfactorily account for the falling off in the crops—which at most is not above one third. Nor would this explain the decrease in '34 *only*, for it is well known among sugar planters that a neglect of planting, either total or partial, for one year, will affect the crops for two or three successive years.

The other cause of short crops has been the *diminished amount of time for labor*. One fourth of the time now belongs to the laborers, and they often prefer to employ it in cultivating their provision grounds and carrying their produce to market. Thus the estate cultivation is necessarily impeded. This cause operates very extensively, particularly on two classes of estates: those which lie convenient to market places, where the apprentices have strong inducements to cultivate their grounds, and those (more numerous still) which have *harsh overseers*, to whom the apprentices are averse to hire their time—in which cases they will choose to work for neighboring planters, who are better men. We should not omit to add here, that owing to a singular fact, the falling off of the crops appears greater than it really has been. We learned from the most credible sources that the *size of the hogsheads* had been considerably enlarged since abolition. Formerly they contained, on an average, eighteen hundred weight, now they vary from a ton to twenty-two hundred! As the crops are estimated by the number of hogsheads, this will make a material difference. There were two reasons for enlarging in the hogsheads,—one was, to lessen the amount of certain port charges in exportation, which were made *by the hoghead*; the other, and perhaps the principal, was to create some foundation in appearance for the complaint that the crops had failed because of abolition.

While we feel fully warranted in stating these as the chief causes of the diminished crops, we are at the same time disposed to admit that the apprenticeship is in itself exceedingly ill calculated either to encourage or to compel industry. We must confess that we have no special zeal to vindicate this system from its full share of blame; but we are rather inclined to award to it every jot and tittle of the dishonored instrumentality which it has had in working mischief to the colony. However, in all candor, we must say, that we can scarcely check the risings of exultation when we perceive that this party-fangled measure—this offspring of old Slavery in her dying throes, *which was expressly designed as a compensation to the proprietor*, HAS ACTUALLY DIMINISHED HIS ANNUAL RETURNS BY ONE THIRD! So may it ever be with

secure these necessary attentions to the sick. Third, in regard to jobbers, more exposed to hardships than any other class. A law is greatly required allowing them the distance they may have to walk to their work, at the rate of three miles an hour, and for compelling the parties hiring them to supply them with salt food and meal; their grounds are oftentimes so many miles distant, it is impossible for them to supply themselves. Hence constant complaints and irregularities. Fourth, that mothers of six children and upwards, pregnant women, and the aged of both sexes, would be greatly benefited by a law enforcing the kind treatment which they received in slavery, but which is now considered optional, or is altogether avoided on many properties. Fifth, nothing would tend more to effect general contentment, and repress the evils of comparative treatment, than the issue of fish as a right by law. It was an indulgence in slavery seldom denied, but on many properties is now withheld, or given for extra labor instead of wages. Sixth, his Excellency during the last sessions had the honor to address a message to the house for a stronger definition of working time. The clause of the act in aid expressed that it was the intention of the legislature to regulate 'uniformity' of labor, but in practice there is still a great diversity of system. The legal adviser of the crown considers the clause active and binding; the special magistrate cannot, therefore, adjudicate on disputes of labor under the eight hour system, and the consequences have been continual complaints and bickerings between the magistrates and managers, and discontent among the apprentices by comparison of the advantages which one system presents over the other. Seventh, if your honorable house would adopt some equitable fixed principle for the value of apprentices desirous of purchasing their discharge, either by ascertained rates of weekly labor, or by fixed sums according to their trade or occupation, which should not be exceeded, and allowing the deduction of one third from the extreme value for the contingencies of maintenance, clothing, medical aid, risk of life, and health, it would greatly tend to set at rest one cause of constant disappointment. In proportion as the term of apprenticeship draws to a close, THE DEMANDS FOR THE SALE OF SERVICES HAVE GREATLY INCREASED. It is in the hope that the honorable house will be disposed to enforce a more general system of equal treatment, that his Excellency now circumstantially represents what have been the most common causes of complaint among the apprentices, and why the island is subject to the reproach that the negroes, in some respects, are now in a worse condition than they were in slavery."

legislation which is based on *iniquity and robbery!*

But the subject which excites the deepest interest in Jamaica is the *probable consequences of entire emancipation in 1840*. The most common opinion among the prognosticators of evil is, that the emancipated negroes will abandon the cultivation of all the staple products, retire to the woods, and live in a state of semi-barbarism; and as a consequence, the splendid sugar and coffee estates must be "thrown up," and the beautiful and fertile island of Jamaica become a waste howling wilderness.

The reasons for this opinion consist in part of naked assumptions, and in part of inferences from *supposed* facts. The assumed reasons are such as these. The negroes will not cultivate the cane *without the whip*. How is this known? Simply because *they never have*, to any great extent, in Jamaica. Such, it has been shown, was the opinion formerly in Barbadoes, but it has been forever exploded there by experiment. Again, the negroes are *naturally improvident*, and will never have enough foresight to work steadily. What is the evidence of *natural* improvidence in the negroes? Barely this—their carelessness in a state of slavery. But that furnishes no ground at all for judging of *natural* character, or of the developments of character under a *totally different system*. If it testifies any thing, it is only this, that the natural disposition of the negroes is not always *proof* against the degenerating influences of slavery.* Again, the actual wants of the negroes are very few and easily supplied, and they will undoubtedly prefer going into the woods where they can live almost without labor, to toiling in the hot cane fields or climbing the coffee mountains. But they who urge this, lose sight of the fact that the negroes' are considerably civilized, and that, like other civilized people, they will seek for more than a supply for the necessities of the rudest state of nature. Their wants are already many, even in the degraded condition of slaves; is it probable that they will be satisfied with *fewer of the comforts and luxuries of civilized life*, when they are elevated to the sphere, and feel the self-respect and dignity of freemen? But let us notice some of the reasons which profess to be *founded on fact*. They may all be resolved into two, the *laziness of the negroes, and their tendency to barbarism*.

1. They *now* refuse to work on Saturdays, even for wages. On this assertion we have several remarks to make.

(1.) It is true only to a partial extent. The apprentices on many estates—whether a majority or not it is impossible to say—do work for their masters on Saturdays, when their services are called for.

(2.) They often refuse to work on the estates, because they can earn three or four times as much by cultivating their provision grounds and carrying their produce to market. The ordinary day's wages on an estate is a quarter of a dollar, and where the apprentices are conveniently situated to market, they can make from seventy-five cents to a dollar a day with their provisions.

(3.) The overseers are often such overbearing and detestable men, that the apprentices doubtless feel it a great relief to be freed from their command

on Saturday, after submitting to it compulsorily for five days of the week.

2. Another fact from which the laziness of the negroes is inferred, is their *neglecting their provision grounds*. It is said that they have fallen off greatly in their attention to their grounds, since the abolition of slavery. This fact does not comport very well with the complaint, that the apprentices cultivate their provision grounds to the neglect of the estates. But both assertions may be true under opposite circumstances. On those estates which are situated near the market, provisions will be cultivated; on those which are remote from the market, provisions will of course be partially neglected, and it will be more profitable to the apprentices to work on the estates at a quarter of a dollar per day, raising only enough provisions for their own use. But we ascertained another circumstance which throws light on this point. The negroes expect, after emancipation, to *lose their provision grounds*; many expect certainly to be turned off by their masters, and many who have harsh masters, intend to leave, and seek homes on other estates, and *all* feel a great uncertainty about their situation after 1840; and consequently they can have but little encouragement to vigorous and extended cultivation of their grounds. Besides this, there are very many cases in which the apprentices of one estate cultivate provision grounds on another estate, where the manager is a man in whom they have more confidence than they have in their own "bushu." They, of course, in such cases, abandon their former grounds, and consequently are charged with neglecting them through laziness.

3. Another alleged fact is, that *actually less work* is done now than was done during slavery. The argument founded on this fact is this: there is less work done under the apprenticeship than was done during slavery: therefore *no work at all* will be done after entire freedom! But the apprenticeship allows *one fourth less time* for labor than slavery did, and presents no inducement, either compulsory or persuasive, to continued industry. Will it be replied that emancipation will take away *all* the time from labor, and offer no encouragement *but to idleness*? How is it now? Do the apprentices work better or worse during their own time when they are paid? Better, unquestionably. What does this prove? That freedom will supply both the time and the inducement to the most vigorous industry.

The *other reason* for believing that the negroes will abandon estate-labor after entire emancipation, is their *strong tendency to barbarism*! And what are the facts in proof of this? We know but one.

We heard it said repeatedly that the apprentices were not willing to have their free children educated—that they had pertinaciously declined every offer of the *bushas* to educate their children, and *this*, it was alleged, evinced a determination on the part of the negroes to perpetuate ignorance and barbarism among their posterity. We heard from no less than four persons of distinction in St. Thomas in the East, the following curious fact. It was stated each time for the double purpose of proving that the apprentices did not wish to have their children *learn to work*, and that they were opposed to their *receiving education*. A company of the first gentlemen of that parish, consisting of the rector of the parish, the custos, the special magistrate, an attorney, and member of the assembly, etc., had mustered in imposing array, and proceeded to one of the large estates in

* Probably in more instances than the one recorded in the foregoing chapter, the improvidence of the negroes is inferred from their otherwise unaccountable preference of walking six or ten miles to chapel, rather than to work for a macaroni a day.

the Plantain Garden River Valley, and there having called the apprentices together, made the following proposals to them respecting their free children, the rector acting as spokesman. The attorney would provide a teacher for the estate, and would give the children four hours' instruction daily, if the parents would *bind them to work* four hours (very day; the attorney further offered to pay for all medical attendance the children should require. The apprentices, after due deliberation among themselves, unanimously declined this proposition. It was repeatedly urged upon them, and the advantages it promised were held up to them; but they persisted in declining it wholly. This was a great marvel to the planters; and they could not account for it in any other way than by supposing that the apprentices were opposed both to labor and education, and were determined that their free children should grow up in ignorance and indolence! Now the true reason why the apprentices rejected this proposal was, *because it came from the planters*, in whom they have no confidence. They suspected that some evil scheme was hid under the fair pretence of benevolence; the design of the planters, as they firmly believed, was to get their free *free children bound to them*, so that they might continue to keep them in a species of apprenticeship. This was stated to us, as the real ground of the rejection, by several missionaries, who gave the best evidence that it was so; viz. that at the same time that the apprentices declined the offer, they would send their free children *six or eight miles to a school taught by a missionary*. We inquired particularly of some of the apprentices, to whom this offer was made, why they did not accept it. They said that they could not trust their masters; the whole design of it was to get them to give up their children, and if they should give them up *but for a single month*, it would be the same as acknowledging that they (the parents) were not able to take care of them themselves. The busha would then send word to the Governor that the people had given up their children, not being able to support them, and the Governor would have the children bound to the busha, "and then," said they, "*we might whistle for our children!*" In this manner the apprentices, the *parents*, reasoned. They professed the greatest anxiety to have their children educated, but they said they could have no confidence in the honest intentions of their busha.

The views given above, touching the results of entire emancipation in 1840, are not unanimously entertained even among the planters, and they are far from prevailing to any great extent among other classes of the community. The missionaries, as a body, a portion of the special magistrates, and most of the intelligent free colored people, anticipate glorious consequences; they hail the approach of 1840, as a deliverance from the oppressions of the apprenticeship, and its train of disaffections, complaints and incessant disputes. They say they have nothing to fear—nor has the island any thing to fear, but every thing to hope, from entire emancipation. We subjoin a specimen of the reasoning of the minority of the planters. They represent the idea that the negroes will abandon the estates, and retire to the woods, as wild and absurd in the extreme. They say the negroes have a great regard for the comforts which they enjoy on the estates; they are strongly attached to their houses and little furniture, and their provision grounds. These are as much to them as the 'great house' and

the estate are to their master. Besides, they have very *strong local attachments*, and they would bind them to the properties. These planters also argue, from the *great willingness* of the apprentices now to work for money, during their own time, that they will not be likely to relinquish labor when they are to get wages for the whole time. There was no doubt much truth in the remark of a planter in St. Thomas in the East, that if *any* estates were abandoned by the negroes after 1840, it would be those which had harsh managers, and those which are so mountainous and inaccessible, or barren, that they *ought* to be abandoned. It was the declaration of a *planter*, that entire emancipation would *regenerate* the island of Jamaica.

We now submit to the candid examination of the American, especially the Christian public, the results of our inquiries in Antigua, Barbados, and Jamaica. The deficiency of the narrative in ability and interest, we are sure is neither a fault of the subject nor of the materials. Could we have thrown into vivid forms a few only of the numberless incidents of rare beauty which thronged our path—could we have imparted to our pages that freshness and glow, which invigorated the institutions of freedom, just bursting into bloom over the late wastes of slavery—could we, in fine, have carried our readers amid the scenes which we witnessed, and the sounds which we heard, and the things which we handled, we should not doubt the power and permanence of the impression produced. It is due to the cause, and to the society under whose commission we acted, frankly to state, that we were not selected on account of any peculiar qualifications for the work. As both of us were invalids, and compelled to fly from the rigors of an American winter, it was believed that we might combine the improvement of health, with the prosecution of important investigations, while abler men could thus be retained in the field at home; but we found that the unexpected abundance of materials required the strongest health and powers of endurance. We regret to add, that the continued ill health of both of us, since our return, so serious in the case of one, as to deprive him almost wholly of participation in the preparation of the work, has necessarily delayed its appearance, and rendered its execution more imperfect.

We lay no claim to literary merit. To present a simple narrative of facts, has been our sole aim. We have not given the results of our personal observations merely, or chiefly, nor have we made record of private impressions or idle speculation. *Well authenticated facts*, accompanied with testimony, verbal and documentary, of public men, planters, and other responsible individuals, make up the body of the volume, as almost every page will show. That no statements, if erroneous, might escape detection and exposure, we have, in nearly every case, given the *names* of our authorities. By so doing we may have subjected ourselves to the censure of those respected gentlemen, with whose names we have taken such liberty. We are assured, however, that their interest in the cause of freedom will quite reconcile them to what otherwise might be an unpleasant personal publicity.

Commending our narrative to the blessing of the God of truth, and the Redeemer of the oppressed, we send it forth to do its part, however humble, toward the removal of slavery from our beloved but guilty country.

APPENDIX.

WE have in our possession a number of official documents from gentlemen, officers of the government, and variously connected with its administration, in the different islands which we visited: some of these—such as could not be conveniently incorporated into the body of the work—we insert in the form of an appendix. To insert them all, would unduly increase the size of the present volume. Those not embodied in this appendix, will be published in the periodicals of the American Anti-Slavery Society.

OFFICIAL COMMUNICATION FROM E. B. LYON, ESQ.,
SPECIAL MAGISTRATE.

*Jamaica, Hillingdon, near Falmouth, }
Trelawney, May 15, 1837. }*

To J. H. KIMBALL, ESQ., and J. A. THOME, ESQ.

DEAR SIRS,—Of the operation of the apprenticeship system in this district, from the slight opportunity I have had of observing the conduct of managers and apprentices, I could only speak conjecturally, and my opinions, wanting the authority of experience, would be of little service to you; I shall therefore confine the remarks I have to make, to the operation of the system in the district from which I have lately removed.

I commenced my duties in August, 1834, and from the paucity of special magistrates at that eventful era, I had the superintendence of a most extensive district, comprising nearly one half of the populous parish of St. Thomas in the East, and the whole of the parish of St. David, embracing an apprentice population of nearly eighteen thousand,—in charge of which I continued until December, when I was relieved of St. David, and in March, 1835, my surveillance was confined to that portion of St. Thomas in the East, consisting of the coffee plantations in the Blue Mountains, and the sugar estates of the Blue Mountain Valley, over which I continued to preside until last March, a district containing a population of four thousand two hundred and twenty-seven apprentices, of which two thousand eighty-seven were males, and two thousand one hundred and forty, females. The apprentices of the Blue Mountain Valley were, at the period of my assumption of the duties of a special magistrate, the most disorderly in the island. They were greatly excited, and almost desperate from disappointment, in finding their trammels under the new law, nearly as burdensome as under the old, and their condition, in many respects, much more intolerable. They were also extremely irritated at what they deemed an attempt upon the part of their masters to rob them of one of the greatest advantages they had been led to believe the new law secured to them—this was the half of Friday. Special Justice Everard, who went through the district during the first two weeks of August, 1834, and who was the first special justice to read and explain the new law to them, had told them that the law gave to them the extra four and a half hours on the Friday, and some of the proprietors and managers, who were desirous of preparing their people for the coming change, had likewise explained it so; but, most unfortunately, the governor issued

a proclamation, justifying the masters in withholding the four and a half hours on that day, and substituting any other half day, or by working them eight hours per day, they might deprive them altogether of the advantage to be derived from the extra time, which, by the abolition of Sunday marketing, was almost indispensable to people whose grounds, in some instances, were many miles from their habitations, and who were above thirty miles from Kingston market, where prices were fifty per cent. more than the country markets in their favor for the articles they had to dispose of, and correspondingly lower for those they had to purchase. To be in time for which market, it was necessary to walk all Friday night, so that without the use of the previous half day, they could not procure their provisions, or prepare themselves for it. The deprivation of the half of Friday was therefore a serious hardship to them, and this, coupled to the previous assurance of their masters, and Special Justice Everard, that they were entitled to it, made them to suspect a fraud was about being practised on them, which, if they did not resist, would lead to the destruction of the remaining few privileges they possessed. The resistance was very general, but without violence; whole gangs leaving the fields on the afternoon of Friday; refusing to take any other afternoon, and sometimes leaving the estates for two or three days together. They fortunately had confidence in me—and I succeeded in restoring order, and all would have been well,—but the managers, no longer alarmed by the fear of rebellion or violence, began a system of retaliation and revenge, by withdrawing cooks, water-carriers, and nurses, from the field, by refusing medicine and admittance to the hospital to the apprentice children, and by compelling old and infirm people, who had been allowed to withdraw from labor, and mothers of six children, who were exempt by the slave law from hard labor, to come out and work in the field. All this had a natural tendency to create irritation, and did do so; though, to the great credit of the people, in many instances, they submitted with the most extraordinary patience, to evils which were the more onerous, because inflicted under the affected sanction of a law, whose advent, as the herald of liberty, they had expected would have been attended with a train of blessings. I effected a change in this miserable state of things; and mutual contract for labor, in crop and out of it, were made on twenty-five estates in my district, before, I believe, any arrangement had been made in other parts of the island, between the managers and the apprentices; so that from being in a more unsettled state than others, we were soon happily in a more prosperous one, and so continued.

No peasantry in the most favored country on the globe, can have been more irreproachable in morals and conduct than the majority of apprentices in that district, since the beginning of 1835. I have, month after month, in my despatches to the governor, had to record instances of excess of labor, compared with the quantity performed during slavery, in some kinds of work; and while I have with pleasure reported the improving con-

dition, habits, manners, and the industry which characterized the labors of the peasantry, I have not been an indifferent or uninterested witness of the improvement in the condition of many estates, the result of the judicious application of labor, and of the confidence in the future and sanguine expectations of the proprietors, evinced in the enlargements of the works, and expensive and permanent repair of the buildings on various estates, and in the high prices given for properties and land since the apprenticeship system, which would scarcely have commanded a purchaser, at any price, during the existence of slavery.

I have invariably found the apprentices willing to work for an equitable hire, and on all the sugar estates, and several of the coffee plantations, in the district I speak of, they worked a considerable portion of their own time during crop, about the works, for money, or an equivalent in herrings, sugar, etc., to so great a degree, that less than the time allotted to them during slavery, was left for appropriation to the cultivation of their grounds, and for marketing, as the majority, very much to their credit, scrupulously avoided working on the Sabbath day.

In no community in the world is crime less prevalent. At the quarter sessions, in January last, for the precinct of St. Thomas in the East, and St. David, which contains an apprentice population of about thirty thousand, there was only one apprentice tried. And the offences that have, in general, for the last eighteen months, been brought before me on estates, have been of the most trivial description, such as an individual occasionally turning out late, or some one of an irritable temper answering impatiently, or for some trifling act of disobedience; in fact, the majority of apprentices on estates have been untainted with offence, and have steadily and quietly performed their duty, and respected the law. The apprentices of St. Thomas in the East, I do not hesitate to say, are much superior in manners and morals to those who inhabit the towns.

During the first six or eight months, while the planters were in doubt how far the endurance of their laborers might be taxed, the utmost deference and respect was paid by them to the special magistrates; their suggestions or recommendations were adopted without cavil, and opinions taken without reference to the letter of the law; but when the obedience of the apprentice, and his strict deference to the law and its administrators, had inspired them with a consciousness of perfect security, I observed with much regret, a great alteration in the deportment of many of the managers towards myself and the people; trivial and insignificant complaints were astonishingly increased, and assaults on apprentices became more frequent, so that in the degree that the conduct of one party was more in accordance with the obligations imposed on him by the apprenticeship, was that of the other in opposition to it; again were the old and infirm harassed; again were mothers of six living children attempted to be forced to perform field labor; and again were mothers with sucking children complained of, and some attempts made to deprive them of the usual nurses.

Such treatment was not calculated to promote cordiality between master and apprentice, and the effect will, I fear, have a very unfavorable influence upon the working of many estates, at the termination of the system; in fact, when that period arrives, if the feeling of estrangement be no worse, I am convinced it will be no better than it

is at the present moment, as I have witnessed no pains taking on the part of the attorneys generally to attach the apprentices to the properties, or to prepare them in a beneficial manner for the coming change. It was a very common practice in the district, when an apprentice was about to purchase his discharge, to attempt to intimidate him by threats of immediate ejection from the property, and if in the face of this threatened separation from family and connections, he persevered and procured his release, then the sincerity of the previous intimations was evinced by a peremptory order, to instantly quit the property, under the penalty of having the trespass act enforced against him; and if my interference prevented any outrageous violation of law, so many obstructions and annoyances were placed in the way of his communication with his family, or enjoyment of his domestic rights, that he would be compelled for their peace, and his own personal convenience, to submit to privations, which, as a slave, he would not have been subject to. The consequence is, that those released from the obligations of the apprenticeship by purchase, instead of being located, and laboring for hire upon the estate to which they were attached, and forming a nucleus around which others would have gathered and settled themselves, they have been principally driven to find other homes, and in the majority of instances have purchased land, and become settlers on their own account. If complete emancipation had taken place in 1834, there would have been no more excitement, and no more trouble to allay it, than that which was the consequence of the introduction of the present system of coerced and uncompensated labor. The relations of society would have been fixed upon a permanent basis, and the two orders would not have been placed in that situation of jealousy and suspicion which their present anomalous condition has been the bareful means of creating.

I am convinced there never was any serious alarm about the consequences of immediate emancipation among those who were acquainted with the peasantry of Jamaica. The fears of the morbidly humane were purposely excited to increase the amount of compensation, or to lengthen the duration of the apprenticeship; and the daily ridiculous and unfaithful statements that are made by the vitiated portion of the Jamaica press, of the indolence of the apprentices, their disinclination to work in their own time, and the great increase of crime, are purposely and insidiously put forward to prevent the fact of the industry, and decorum, and deference to the law, of the people, and the prosperous condition of the estates, appearing in too prominent a light, lest the friends of humanity, and the advocates for the equal rights of men, should be encouraged to agitate for the destruction of a system which, in its general operation, has retained many of the worst features of slavery, perpetuated many gross infringements of the social and domestic rights of the working classes; and which, instead of working out the benevolent intention of the imperial legislature, by aiding and encouraging the expansion of intellect, and supplying motives for the permanent good conduct of the apprentices, in its termination, has, I fear, retarded the rapidity with which civilization would have advanced, and sown the seeds of a feeling more bitter than that which slavery, with all its abominations, had engendered.

I am, dear sirs, your very faithful servant,
EDMUND B. LYON, *Special Justice.*

Extract from a communication which we received from Wm. Henry Anderson, Esq., of Kingston, the Solicitor-General for Jamaica.

The staples of the island must be cultivated after 1840 as now, because if not, the negroes could not obtain the comforts or luxuries, of which they are undoubtedly very desirous, from cultivation of their grounds. The fruits and roots necessary for the public markets are already supplied in profusion at tolerably moderate prices: if the supply were greatly increased, the prices could not be remunerative. There is no way in which they can so readily as by labor for wages, *obtain money*, and therefore I hold that there must ever be an adequate supply of labor in the market.

The negroes are in my opinion very acute in their perceptions of right and wrong, justice and injustice, and appreciate fully the benefits of equitable legislation and would unreservedly submit to it where they felt confidence in the purity of its administration.

There is not the slightest likelihood of rebellion on the part of the negroes after 1840, unless some unrighteous attempts be made to keep up the helotism of the class by enactments of partial laws. They could have no interest in rebellion, they could gain nothing by it; and might lose every thing; nor do I think they dream of such a thing. They are ardently attached to the British government, and would be so to the colonial government, were it to indicate by its enactments any purposes of kindness or protection towards them. Hitherto the scope of its legislation has been, in reference to them, almost exclusively coercive; certainly there have been no enactments of a tendency to conciliate their good will or attachment.

The negroes are much desirous of education and religious instruction: no one who has attended to the matter can gainsay that. Formerly marriage was unknown amongst them; they were in fact only regarded by their masters, and I fear by themselves too, as so many brutes for labor, and for increase. Now they seek the benefits of the social institution of marriage and its train of hallowed relationships: concubinage is becoming quite disreputable; many are seeking to repair their conduct by marriage to their former partners, and no one in any rank of life would be hardy enough to express disapprobation of those who have done or may do so.

WM. HENRY ANDERSON.

Kingston, Jamaica, 24th April, 1837.

The following communication is the monthly report for March, 1837, of Major J. B. Colthurst, special justice for District A., Rural Division, Barbadoes.

The general conduct of the apprentices since my last report has been excellent, considering that greater demands have been made upon their labor at this moment to save perhaps the finest crop of canes ever grown in the island.

Upon the large estates generally the best feeling exists, because they are in three cases out of four conducted by either the proprietors themselves, or attorneys and managers of sense and consideration. Here all things go on well; the people are well provided and comfortable, and therefore the best possible understanding prevails.

The apprentices in my district *perform their work most willingly*, whenever the immediate manager is a man of sense and humanity. If this is not the case, the effect is soon seen, and complaints begin to be made. Misunderstandings

are usually confined to the smaller estates, particularly in the neighborhood of Bridgetown, where the lots are very small, and the apprentice population of a less rural description, and more or less also corrupted by daily intercourse with the town.

The working hours most generally in use in my district are as follows: On most estates, the apprentices work from six to nine, breakfast; from ten to one, dinner—rest; from three to six, work.

It is almost the constant practice of the apprentices, particularly the *praedials* or rural portion, to work in their own time for money wages, at the rate of a quarter dollar a day. They sometimes work also during those periods in their little gardens round their negro houses, and which they most generally enjoy without charge, or in the land they obtain in lieu of allowance, they seem *always* well pleased to be fully employed at *free* labor, and work, when so employed, exceedingly well. I know a small estate, worked exclusively on this system. It is in excellent order, and the proprietor tells me his profits are greater than they would be under the apprenticeship. He is a sensible and correct man, and I therefore rely upon his information. During the hurry always attendant on the saving of the crop, the apprentices are generally hired in their own time upon their respective estates at the above rate, and which they seldom refuse. No hesitation generally occurs in this or any other matter, whenever the employer discharges his duty by them in a steady and considerate manner.

The attendance at church throughout my district is most respectable; but the accommodation, either in this respect or as regards schools, is by no means adequate to the wants of the people. The apprentices conduct themselves during divine service in the most correct manner, and it is most gratifying to perceive, that only very little exertion, indeed, would be required to render them excellent members of society. This fact is fully proved by the orderly situation of a few estates in my district, that have had the opportunity of receiving some moral and religious instruction. There are sixty-four estates in my district over twenty-five acres. Upon four of those plantations where the apprentices have been thus taught, there are a greater number of *married* couples (which may be considered a fair test) than upon the remaining sixty. I scarcely ever have a complaint from these four estates, and they are generally reported to be in a most orderly state.

In the memory of the oldest inhabitant, the island has never produced a finer crop of canes than that now in the course of manufacture. All other crops are luxuriant, and the plantations in a high state of agricultural cleanliness. The season has been very favorable.

Under the head of general inquiry, I beg leave to offer a few remarks. I have now great pleasure in having it in my power to state, that a manifest change for the better has taken place *gradually* in my district within the last few months. Asperities seem to be giving way to calm discussion, and the laws are better understood and obeyed.

It is said in other colonies as well as here, that there has been, and still continues to be, a great want of natural affection among the negro parents for their children, and that great mortality among the free children has occurred in consequence. This opinion, I understand, has been lately expressed in confident terms by the legislature of St. Vincent's, which has been fully and satisfac-

torily contradicted by the reports of the special justices to the lieutenant-governor. The same assertion has been made by individuals to myself. As regards Barbadoes, I have spared no pains to discover whether such statements were facts, and I now am happy to say, that not a *single instance* of unnatural conduct on the part of the negro parents to their children has come to my knowledge—far, perhaps too far, the contrary is the case; *over indulgence and petting* them seems in my judgment to be the only matter the parents can be, with any justice, accused of. They exhibit their fondness in a thousand ways. Contrasting the actual conduct of the negro parents with the assertions of the planters, it is impossible not to infer that *some bitterness is felt by the latter on the score of their lost authority*. When this is the case, reaction is the natural consequence, and thus misunderstandings and complaints ensue. The like assertions are made with respect to the disinclination of the parents to send their children to school. This certainly does exist to a certain extent, particularly to schools where the under classes of whites are taught, who often treat the negro children in a most imperious and hostile manner. As some proof that no decided objection exists in the negro to educate his children, a vast number of the apprentices of my district send them to school, and take pride in paying a bit a week each for them—a quarter dollar entrance and a quarter dollar for each vacation. Those schools are almost always conducted by a black man and his *married* wife. However, they are well attended, but are very few in number.

To show that the apprentices fully estimate the blessings of education, many females *hire their apprentice* children at a quarter dollar a week from their masters, for the express purpose of sending them to school. This proves the possibility of a *voluntary* system of education succeeding, provided it was preceded by full and satisfactory explanation to the parties concerned. I have also little doubt that labor to the extent I speak of, may be successfully introduced when the apprentices become assured that nothing but the ultimate welfare of themselves and children is intended; but so suspicious are they from habit, and, as I said before, so profoundly ignorant of what may in truth and sincerity be meant only for their benefit, that it will require great caution and delicacy on the occasion. Those suspicions have not been matured in the negro's mind without cause—the whole history of slavery proves it. Such suspicions are even *now* only relinquished under doubts and apprehensions; therefore, all new and material points, to be carried successfully with them, should be proposed to them upon the most liberal and open grounds.

J. B. COLTHURST, *Special Justice Peace,*
District A, Rural Division.

General return of the imports and exports of the island of Barbadoes, during a series of years—furnished by the Custom-house officer at Bridgetown.

		£.	s.	d.
1832	-	481,610	6	3
1833	-	462,132	14	4
1834	-	449,789	12	4
1835	-	595,961	13	2
1836	-	622,128	19	11

IMPORTS OF LUMBER.

		Feet.		Shingles.
1833	-	5,290,086	-	5,598,958
1834	-	5,708,494	-	5,506,646
1835	-	5,794,596	-	4,289,025
1836	-	7,196,189	-	7,037,462

IMPORTS OF PROVISIONS.

		Flour.		Corn Meal.
Y'rs.	bbls.	$\frac{1}{2}$ bbls.	bush.	bbls.
1833	21,535	397	629	265
1834	34,191	865	1675	1580
1835	32,393	828	160	809
1836	41,975	433	823	1123

Bread and Biscuits.

Y'rs.	hds.	bbls.	$\frac{1}{2}$ bbls.	kegs.	bags.	Oats & Corn	bags.	qrs.
1833	49	2146	30	"	"	430	50	
1834	401	8561	99	57	"	100	1025	
1835	2024	10762	"	"	"	2913	3134	
1836	4	4048	"	"	1058	8168	3119	

IMPORTS OF CATTLE, ETC.

		Cattle.		Horses.		Mules
1833	-	649	-	462	-	65
1834	-	549	-	728	-	24
1835	-	569	-	1047	-	43
1836	-	1013	-	1345	-	104

RETURN OF EXPORTS—SUGAR.

		hhds.		trcs.		bbls.
1832	-	18,804	-	1278	-	839
1833	-	27,015	-	1505	-	651
1834	-	27,593	-	1464	-	1083
1835	-	24,309	-	1417	-	938
1836	-	25,060	-	1796	-	804

VALUATIONS OF APPRENTICES IN JAMAICA.

"From the 1st of August, 1834, to 31st of March 1836, 998 apprentices purchased their freedom by valuation, and paid £33,998. From 31st March 1836, to 1st November, in the same year, 582 apprentices purchased themselves, and paid £18,500—making, in all, £52,216—a prodigious sum to be furnished by the negroes in two years. From the above statement it appears that the desire to be free is daily becoming more general and more intense, and that the price of liberty remains the same, although the term of apprenticeship is increasing. The amount paid by the apprentices is a proof of the extent of the exertions and sacrifices they are willing to make for freedom, which can scarcely be appreciated by those who are not acquainted with the disadvantages of their previous condition. The negroes frequently raise the money by loans to purchase their freedom, and they are scrupulous in repaying money for them for that purpose."

The above is extracted from the "West India in 1837," an English work by Messrs. Sturge and Harvey, page 86, Appendix.

We insert the following tabular view of the crops in Jamaica for a series of years preceding 1837.—As the table and "Remarks" appended were first published in the St. Jago Gazette, and decided "pro-slavery" paper, we insert, in connection with them, the remarks of the Jamaica Watchman, published at Kingston, and an article on the present condition of slavery, from the Telegraph published at Spanishtown, the seat of the colonial government.

A GENERAL RETURN OF EXPORTS

From the island of Jamaica, for 53 years, ending 31st December, 1836—copied from the Journals of the House.

Year exported.	SUGAR.			RUM.				MO- LAS- SES.	GINGER.		PIMENTO.		COFFEE.	REMARKS.	
	Hogsheads.	Tierces.	Barrels.	Punchons.	Hogsheads.	Casks.	Barrels.		Casks.	Bags.	Casks.	Bags.			Pounds.
772	69,451	9,936	270												
773	72,996	11,453	849										841,558		
774	69,579	9,250	278										779,303		
775	75,291	9,090	425										739,039		
776													493,981		
778	83,036	9,256	1,063												
779	84,167	10,078	1,077										1,035,368		
790	84,741	9,284	1,599										1,493,282		
791	85,447	8,037	1,718										1,783,740		
792													2,299,874	August—destruction of Saint Domingo.	
793	77,575	6,722	642	34,755	879				62	8,605	420	9,108	3,983,576		
794	89,532	11,158	1,224	39,843	1,570				121	10,305	554	22,153	4,911,519		
795	88,851	9,537	1,225	37,684	1,475				426	14,861	957	20,451	6,318,812		
796	89,219	10,709	858	40,810	1,364				590	20,275	136	9,820	7,203,539		
797	78,373	9,963	753	28,014	1,463				259	29,098	328	2,935	7,869,133		
798	87,895	11,725	1,163	40,823	2,234				119	18,454	1,181	8,961	7,894,306		
799	101,457	13,538	1,321	37,022	1,981				221	10,358	1,766	28,273	11,745,425	Bourbon cane introduced.	
800	96,347	13,549	1,631	37,166	1,350				444	3,586	610	12,759	11,116,474		
801	123,251	18,704	2,692	18,879	1,514				12	239	648	14,084	13,401,468		
802	129,514	15,403	2,403	45,632	2,073	473	205	366	23	2,079	591	7,793	17,961,923		
803	107,387	11,825	1,797	43,298	1,416				461	51	867	14,875	15,866,291		
804	103,352	12,802	2,207	42,207	913				429	1,094	1,554	1,417	22,063,980		
805	137,906	17,977	3,689	53,211	1,328	133	167	471	315	2,128	288	7,157	24,137,393	Largest sugar crop.	
806	133,996	18,237	3,579	58,191	1,178				499	485	1,818	1,094	19,534	29,298,036	
807	124,175	17,344	3,716	51,812	1,998				699	512	1,111	525	19,224	26,761,188	March 25th, abolition of African slave trade.
808	121,411	15,835	2,625	52,409	2,196				379	436	1,470	225	6,529	29,528,273	
809	104,457	14,595	3,534	43,492	2,717				230	2,321	572	24,022	1,177	25,586,668	
810	103,703	4,500	3,719	42,353	1,964				293	520	1,881	4,276	21,163	25,885,285	
811	127,751	15,235	3,046	54,093	2,011				446	1,110	2,072	638	22,074	17,460,068	
812	105,283	11,357	2,558	43,346	1,531				151	804	1,235	598	7,778	18,481,986	
813	97,548	10,029	2,301	44,618	1,345	382	874	208	816	1,428	1,124	14,361	24,623,572	Storm in October, 1812.	
814	101,846	10,485	2,575	43,486	1,551	202	1,146	145	884	1,668	394	10,711	34,045,585	Largest coffee crop.	
815	118,767	12,224	2,817	52,993	1,465	574	1,398	212	1,493	1,667	844	27,386	27,362,742		
816	93,881	9,332	2,236	35,736	769	281	903	166	2,351	1,118	851	28,017	17,289,393	Storm in October, 1815.	
817	116,012	11,094	2,868	47,949	1,094	203	916	254	3,361	1,196	946	15,817	14,793,706		
818	113,818	11,388	2,786	50,195	1,108	121	191	407	2,526	1,067	941	21,071	25,329,456		
819	103,205	11,450	3,244	43,946	1,695	602	1,558	253	1,714	718	882	24,500	14,091,983		
820	115,045	11,322	2,474	45,361	1,783	106	460	252	1,159	316	673	12,880	22,137,444		
821	111,512	11,703	1,972	46,802	1,793	153	534	167	984	271	1,224	24,827	16,819,761		
822	88,551	8,705	1,292	28,798	1,124	9	442	144	891	72	699	18,672	19,773,912	Extreme drought.	
823	94,905	9,179	1,947	35,242	1,935	20	118	614	1,041	60	1,894	21,481	20,326,445	Mr. Canning's resolutions relative to slavery.	
824	99,225	9,651	2,791	37,121	3,261	5	64	910	2,230	52	599	33,906	27,677,239		
825	73,813	7,380	2,858	27,630	2,077	101	215	894	3,947	348	537	20,979	21,254,656		
826	99,978	9,514	3,126	35,610	3,098	1,852		549	5,724	517	522	16,433	20,352,886	Severe drought in 1824, the previous year.	
827	82,095	7,435	2,770	31,840	2,672	1,573		204	4,871	240	3,236	26,691	25,741,520		
828	91,912	9,428	2,024	36,588	2,793	1,013		189	5,382	279	4,003	25,352	22,216,780		
829	91,384	9,193	3,204	36,285	2,009	563		66	4,101	168	3,733	48,933	22,234,640		
830	93,882	8,739	3,645	33,355	2,657	1,367		154	3,494	15	5,609	37,925	22,256,950		
831	88,409	9,053	3,492	34,743	2,816	982		230	3,224	22	2,841	22,170	14,055,350		
832	91,153	9,987	4,600	32,060	2,570	1,362		799	4,702	38	3,736	27,936	19,815,010		
833	78,375	9,325	4,074	33,215	3,024	977		755	4,818	23	7,741	58,581	9,866,060	Emancipation act passed	
834	77,801	9,860	3,055	30,495	2,588	1,288		486	5,925	116	496	29,301	17,725,731	Seasons favorable.	
835	71,017	8,840	8,455	26,433	1,820	747		300	3,985	486	1,115	59,023	10,593,018	do.	
836	61,644	7,707	2,497	19,938	874	646		182	5,224	69	227	46,779	13,446,053	do.	

The following are the remarks of the editor of the Jamaica Watchman, on the foregoing, in his paper of April 8, 1837:—

A general return of exports from the island for fifty-three years, ending the 31st December last, and purporting to be extracted from the journals of the assembly, has been published, and as usual, the decrease in the crops of the respective years has been attributed to the resolutions passed by the British House of Commons in 1823, and the abolition of slavery in 1833. It is remarkable in preparing this table, a manifest disposition is evinced to account for the falling off of the crops in certain years anterior, and subsequent to the passing of Mr. Canning's memorable resolu-

tions, whilst opposite to the years 1834 and 1835, is written "seasons favorable." In 1813, the sugar crop fell off 8,000 hhds. compared with the previous year, and we are told in reference to this circumstance, that there was a storm in October, 1812. This remark is evidently made to account for the decrease, and perhaps the storm at the close of the previous year was the cause of it. But it is astonishing, and the circumstance is worthy of notice, that whilst the sugar crop fell off nearly 8,000 hhds. the coffee crop increased nearly six millions of pounds. We should have supposed that the coffee trees would have suffered more from the effects of a storm, than the canes. However, the effect was as we have stated it,

whatever might have been the cause. In 1814, the largest coffee crop was made. Again, in 1816, there was a decrease in the sugar crop compared with the year immediately preceding it of nearly 25,000 hhds. And here we have the storm of October, 1815, assigned as a reason. The coffee crop in this instance also fell off nearly ten millions of pounds. In 1822, the sugar crop was reduced 23,000 hhds., and the coffee crop increased three millions of pounds. The reason now assigned is an "extreme drought." The celebrated resolutions relative to slavery now appear to begin to exercise their baneful influence on the *seasons* and the *soil* of our island. In the year in which they were passed, 1823, 94,900 hogsheads of sugar were made, and twenty millions of pounds of coffee gathered. 1824 came, and the crop, instead of being reduced, was increased from nearly 95,000 hogsheads to upwards of 99,000 hogsheads. The coffee crop was also greater by seven millions of pounds. In 1825, they fell off to 73,800 hogsheads and twenty-one millions. In 1826, the sugar crop rather exceeded that of 1824, but the coffee crop was seven millions less. In 1827, from causes not known to us, for none were assigned, there was a difference of 16,000 hhds. of sugar, and an increase of five millions of pounds of coffee. 1828, 29, and 30, were pretty nearly alike in sugar and coffee crops, and about equal to 1823. The crops of 1831 fell off from 93 to 88,000 hogsheads of sugar, and from 22 to 14 millions of pounds of coffee. No reason is assigned for this reduction. It was during the continuance of the driving system, and therefore no blame can attach to the managers. In 1832, the crop rose to 91,000 hogsheads of sugar, and nearly twenty millions of pounds of coffee. But 1833 comes, and, with it, fresh troubles for the planters. In that ill-fated year, there was a decrease of 13,000 hogsheads sugar, and of ten millions of pounds of coffee. Its sugar crop was the smallest made, with the exception of that of 1825, since 1793, and its coffee crop since that of 1798. But if this determination be alarming, what must be that of the succeeding years. Can we be blamed, if, in a strain truly lachrymal, we allude to the deductions which have annually been made from the miserable return which 1833 gave to the unfortunate proprietors of estates? What boots it to tell us that we have fingered thousands of pounds sterling, in the shape of compensation: and what consolation is it to know, that a hogshead of sugar will now bring thirty pounds, which, a short time ago, was only worth twelve. Let any *unprejudiced* individual look at the return now before us, and say whether our prospects are not deplorably dull and obscure. If we take the four years immediately preceding the passing of Mr. Canning's resolutions, say 1819, 20, 21, and 22, we will find the average to be 105,858 hogsheads, and if from this we even deduct one fourth for the time now lost, there will be an average crop of 79,394 hhds., being 7,185 hogsheads more than the average of 1833, 34, 35, and 36; and no one will deny that this falling off of one tenth, (supposing that the hogsheads made during the last four years are *not larger* than those of 1819 to 1822) is *nearly*, if not *quite equal* to the increase of price, from twelve to thirty pounds, or one hundred and fifty per cent.

It is true some persons may be disposed to take the four years subsequent to the passing of Mr. Canning's resolutions, say 1823, 4, 5, and 6, and compare them with the four years ending 31st

December last. Should this be done, it will found that the average crop of the previous four years is 91,980 hhds., and if from it is deducted one fourth, there will remain 68,985 hhds., which the average of the other four years is 72,200 hhds. Such a mode of comparison must, however, obviously be incorrect; because, in the first place Mr. Canning's resolutions had reduced the crop of those years considerably below the average of the years immediately preceding them, and not because it would show the advantage to be on the side of freedom in the ratio of seventy-two to sixty-nine, which cannot be correct. Besides, in 1824, there was a severe drought, whereas in 1834 and 35, the seasons are reported as being favorable. Again, it is necessary, in instituting such an inquiry, to go back more than fourty years; nor is it a valid objection to this to say that even during that period a number of estates have been thrown out of cultivation, in consequence of being worn out and unprofitable. "Deplorable," however, as is the "falling off" of the yearly amounts of our staple production which have decreased," gentle reader, according to the despatch, "in an accelerated ratio with the last few years, till in the year 1836, when they do not average one half the returns of former years, preceding that of 1823, the year that Mr. Canning's resolutions for the ultimate abolition of slavery in the British colonies passed the House of Commons," still it is a matter of sincere gratification to know, that the sugar planters are better off now than they have been for the last fourteen or fifteen years. With the compensation money a great many of them have been enabled to pay off their English debts, and the remainder very considerably to reduce them, whilst the reduction in the quantity of sugar produced, has occasioned such a rise in the price of that article as to place the former in easy circumstances, and enable the latter entirely to free themselves from the trammels of English mortgagees, and the tender mercies of English mortgagees before the 1st August 1840, arrives. And ought these parties not to be thankful? Unquestionably they ought. In gratitude, we are told, is as the sin of withcraft, although the table of exports exhibits our island as hastening to a state of ruin, and the despatch tells us that "by the united influence of mock philanthropy, religious cant, and humbug, a reformed parliament was *forced* "to precipitate the *slavery spoliation* act under the specious pretext of promoting the industry and improvement of the condition of the manumitted slaves," still to maintain, and the reasonable will agree with us that we are much better off now than we have been for a long time, and that Jamaica's brighter and happiest days have not yet dawned. Let the croakers remember the remarkable words of the Tory Lord, Belmore, the planter's friend, and be silent—"The resources of this fine island will never be fully developed until slavery ceases." The happiness and prosperity of the inhabitants of Jamaica are not contingent, nor need they depend upon the number of hogsheads of sugar annually exported from her shores.

To the foregoing we add the remarks of the editor of the "Spanishtown Telegraph," on the present state of the colony, made in his paper of May 9, 1837:—

"When it was understood that the island of Jamaica and the other British West Indian colonies

ries were to undergo the blessed transition from slavery to freedom, it was the hourly cry of the pro-slavery party and press, that the ruin of Jamaica would, as a natural consequence, follow liberty! Commerce, said they, will cease; hordes of barbarians will come upon us and drive us from our own properties; agriculture will be completely paralyzed, and Jamaica, in the space of a few short months, will be seen buried in ashes—irretrievably ruined. Such were the awful predictions of an unjust, illiberal faction!! Such the first fruits that were to follow the incomparable blessings of liberty! The staple productions of the island, it was vainly surmised, could never be cultivated without the name of slavery; rebellions, massacres, starvation, rapine and blood-shed, danced through the columns of the liberty-hating papers, in mazes of metaphorical confusion. In short, the name of freedom was, according to their assertions, directly calculated to overthrow our beautiful island, and involve it in one mass of ruin, unequalled in the annals of history!! But what has been the result? All their fearful forebodings and horrible predictions have been entirely disproved, and instead of liberty proving a curse, she has, on the contrary, unfolded her banners, and, ere long, is likely to reign triumphant in our land. *Banks, steam companies, railroads, charity schools, etc.*, seem all to have remained dormant until the time arrived when Jamaica was to be *enveloped in smoke!* No man thought of hazarding his capital in an extensive *banking establishment* until *Jamaica's ruin*, by the introduction of *freedom*, had been accomplished!! No person was found possessed of sufficient energy to speak of navigation companies in Jamaica's brightest days of slavery; but now that ruin stares every one in the face—now that we have no longer the power to treat our peasantry as we please, they have taken it into their heads to establish so excellent an undertaking. Railroads were not dreamt of until *darling* slavery had (*in a great measure*) departed, and now, when we thought of throwing up our estates, and flying from the *dangers of emancipation*, the best projects are being set on foot, and what is *worst*, are likely to *succeed!* This is the way that our Jamaica folks, no doubt, reason with themselves. But the reasons for the delay which have taken place in the establishment of all these valuable undertakings, are too evident to require elucidation. We behold the *Despatch* and *Chronicle*, asserting the ruin of our island; the overthrow of all order and society; and with the knowledge of all this, they speak of the profits likely to result from steam navigation, banking establishments, and railroads! What, in the name of conscience, can be the use of steam-vessels when Jamaica's ruin is so fast approaching? What are the planters and merchants to ship in steamers when the apprentices will not work, and there is nothing doing? How is the bank expected to advance money to the planters, when their total destruction has been accomplished by the abolition of slavery? What, in the name of reason, can be the use of railroads, when commerce and agriculture have been nipped in the bud, by that *baneful weed, Freedom?* Let the unjust panderers of discord, the haters of liberty, answer. Let them consider what has all this time retarded the development of Jamaica's resources, and they will find that it was *slavery*; yes, it was its very name which prevented the idea of undertakings such as are being brought about. Had it not been for the introduction of freedom in

our land; had the cruel monster, Slavery, not partially disappeared, when would we have seen banks, steamers, or railroads? No man thought of hazarding his capital in the days of slavery, but now that a new era has burst upon us, a complete change has taken possession of the hearts of all just men, and they think of improving the blessing of freedom by the introduction of other things which must ever prove beneficial to the country.

"The vast improvements that are every day being effected in this island, and throughout the other colonies, stamp the assertions of the pro-slavery party as the vilest falsehoods. They glory in the introduction of banks, steam-vessels, and railroads, with the knowledge (as they would have us believe) that the island is fast verging into destruction. They speak of the utility and success of railroads, when, according to their showing, there is no produce to be sent to market, when agriculture has been paralyzed, and Jamaica swept to destruction."

The following copious extracts from a speech of Lord Brougham, on the workings of the apprenticeship, and on the immediate emancipation substituted therefor in Antigua and the Bermudas, are specially commended to the notice of the reader. The speech was delivered in the House of Lords, Feb. 20, 1838. We take it from the published report of the speech in the London Times, of Feb. 25:—

I now must approach that subject which has some time excited almost universal anxiety. Allow me, however, first to remind your lordships—because that goes to the root of the evil—allow me first to remind you of the anxiety that existed previous to the Emancipation Act, which was passed in January, 1833, coming into operation in August, 1834. My lords, there was much to apprehend from the character of the masters of the slaves. I know the nature of man. * * * I know that he who has abused power clings to it with a yet more convulsive grasp. I know his revenge against those who have been rescued from his tyrannous fangs; I know that he never forgives those whom he has injured, whether white or black. I have never yet met with an unforgiving enemy, except in the person of one of whose injustice I had a right to complain. On the part of the slaves, my lords, I was not without anxiety; for I know the corrupt nature of the degrading system under which they groaned. * * * It was, therefore, I confess, my lords, with some anxiety that I looked forward to the 1st of August, 1834; and I yielded, though reluctantly, to the plan of an intermediate state before what was called the full enjoyment of freedom—the transition condition of indentured apprenticeship.

The first of August arrived—that day so confidently and joyously anticipated by the poor slaves, and so sorely dreaded by their hard taskmasters—and if ever there was a picture interesting to look upon—if ever there was a passage in the history of a people redounding to their eternal honor—if ever there was a complete refutation of all the scandalous calumnies which had been heaped upon them for ages, as if in justification of the wrongs which we had done them—(Hear, hear)—that picture and that passage are to be found in the uniform and unvarying history of that people throughout the whole of the West India islands. Instead of the fires of rebellion, lit

by a feeling of lawless revenge and resistance to oppression, the whole of those islands were, like an Arabian scene, illuminated by the light of contentment, joy, peace, and good-will towards all men. No civilized people, after gaining an unexpected victory, could have shown more delicacy and forbearance than was exhibited by the slaves at the great moral consummation which they had attained. There was not a look or a gesture which could gall the eyes of their masters. Not a sound escaped from negro lips which could wound the ears of the most feverish planter in the islands. All was joy, mutual congratulation, and hope.

* * * * * This peaceful joy, this delicacy towards the feelings of others, was all that was to be seen, heard, or felt, on that occasion, throughout the West India islands. * * * * * It was held that the day of emancipation would be one of riot and debauchery, and that even the lives of the planters would be endangered. So far from this proving the case, the whole of the negro population kept it as a most sacred festival, and in this light I am convinced it will ever be viewed.

* * * * * In one island, where the bounty of nature seems to provoke the appetite to indulgence, and to scatter with a profuse hand all the means of excitement, I state the fact when I say not one drunken negro was found during the whole of the day. No less than 800,000 slaves were liberated in that one day, and their peaceful festivity was disturbed only on one estate, in one parish, by an irregularity which three or four persons sufficed to put down.

Well, my lords, baffled in their expectations that the first of August would prove a day of disturbance—baffled also in the expectation that no voluntary labor would be done—we were then told by the “practical men,” to look forward to a later period. We have done so, and what have we seen? Why, that from the time voluntary labor began, there was no want of men to work for hire, and that there was no difficulty in getting those who as apprentices had to give the planters certain hours of work, to extend, upon emergency, their period of labor, by hiring out their services for wages to strangers. I have the authority of my noble friend behind me, (the Marquis of Sligo,) who very particularly inquired into the matter, when I state that on nine estates out of ten there was no difficulty in obtaining as much work as the owners had occasion for, on the payment of wages. How does all this contrast with the predictions of the “practical men?” “Oh,” said they, in 1833, “it is idle talking; the cartwhip must be used—without that stimulant no negro will work—the nature of the negro is idle and indolent, and without the thought of the cartwhip is before his eyes he falls asleep—put the cartwhip aside and no labor will be done.” Has his proved the case? No, my lords, it has not; and while every abundance of voluntary labor has been found, in no one instance has the stimulus of the cartwhip been found wanting. The apprentices work well without the whip, and wages have been found quite as good a stimulus as the scourge, even to negro industry. “Oh, but,” it is said, “this may do in cotton planting and cotton picking, and indigo making; but the cane will cease to grow, the operation of hoeing will be known no more, boiling will cease to be practised, and sugar-making will terminate entirely.” Many, I know, were appalled by these reasonings, and the hopes of people were dissipated by these confident predictions of these so-deemed experienced men.

But how stands the case now? My lords, these experienced men come forth with their experience. I will put mine against it, and you will find he will talk no more of his experience when I tell him—tell him, too, without fear of contradiction—that during the year which followed the first of August, 1834, twice as much sugar per hour, and of a better quality as compared with the preceding years, was stored throughout the sugar districts; and that one man, a large planter, has expressly avowed, that with twenty freemen he could do more work than with a hundred slaves or fifty indentured apprentices (Hear, hear.) But Antigua!—what has happened there? There has not been even the system of indentured apprentices. In Antigua and the Bermudas, as would have been the case at Montserrat if the upper house had not thrown out the bill which was prepared by the planters themselves, there had been no preparatory step. In Antigua and the Bermudas, since the first of August, 1834, not a slave or indentured apprentice was to be found. Well, had idleness reigned there—had indolence supplanted work—had there been any deficiency of crop? No. On the contrary, there had been an increase, and not a diminution of crop. (Hear.) But, then, it was said that quiet could not be expected after slavery in its most complete and abject form had so long reigned paramount, and that any sudden emancipation must endanger the peace of the islands. The experience of the first of August at once scattered to the winds that most fallacious prophecy. Then it was said, only wait till Christmas, for that is a period when, by all who have any practical knowledge of the negro character, a rebellion on their part is most to be apprehended. Well, did we wait for this dreaded Christmas; and what was the result? I will go for it to Antigua, for it is the strongest case, there being there no indentured apprentices—no preparatory state—no transition—the chains being at once knocked off; and the negroes made at once free. For the first time within the last thirty years, at the Christmas of the year 1834, martial law was not proclaimed in the island of Antigua. You talk of facts—here is one. You talk of experience—here it is. And with these facts and this experience before us, I call on those *soi-disant* men of experience—those men who scoffed at us—who laughed to scorn at what they called our visionary, theoretical schemes—schemes that never could be carried into effect without rebellion and the loss of the colonies—I say, my lords, I call on these experienced men to come forward, and, if they can, deny one single iota of the statement I am now making. Let those who thought that with the use of those phrases, “a planter of Jamaica” “the West India interest,” “residence in Jamaica and its experience,” they could make our balance kick the beam—let them, I say, hear what I tell, for it is but the fact—that when the chains were knocked off there was not a single breach of the peace committed either on the day itself, or on the Christmas festival which followed.

Well, my lords, beaten from these two positions, where did the experienced men retreat to—under what flimsy pretext did they next undertake to disparage the poor negro race? Had I not seen it in print, and been otherwise informed of the fact, I could not have believed it possible that from any reasonable man any such absurdity could issue. They actually held out this last fear, which, like the others, was fated to be dissipated

by the fact. "Wait only," said they, "till the anniversary of the first of August, and then you will see what the negro character is, and how little these indentured apprentices are fit to be entrusted with freedom." Was there ever such an absurdity uttered, as if, my lords, the man who could meet with firm tranquillity and peaceful thankfulness the event itself, was likely to be raised to rebellion and rioting by the recollection of it a year afterwards. My lords, in considering this matter, I ask you, then, to be guided by your own experience, and nothing else; profit by it, my lords, and turn it to your own account; for it, according to that book which all of us must revere, teaches even the most foolish of a foolish race. I do not ask you to adopt as your own the experience of others; you have as much as you can desire of your own, and by no other test do I wish or desire to be judged. But I think my task may be said to be done. I think I have proved my case, for I have shown that the negro can work without the stimulant of the whip; I have shown that he can labor for hire without any other motive than that of industry to inspire him. I have demonstrated that all over the West Indies, even when fatigued with working the allotted hours for the profit of his master, he can work again for wages for him who chooses to hire him and has wherewithal to pay him; I have also most distinctly shown that the experience of Antigua and the Bermudas is demonstrative to show that without any state of preparation, without any indenture of apprenticeship at all, he is fit to be intrusted with his freedom, and will work voluntarily as a free laborer for hire. But I have also demonstrated from the same experience, and by reference to the same state of facts, that a more quiet, inoffensive, peaceable, innocent people, is not to be found on the face of this earth than the negro—not in their own unhappy country, but after they have been removed from it and enslaved in your Christian land, made the victim of the barbarizing demon of civilized powers, and has all this character, if it were possible to corrupt it, and his feelings, if it were possible to pervert them, attempted to be corrupted and perverted by Christian and civilized men, and that in this state, with all incentives to misdemeanor poured around him, and all the temptation to misconduct which the arts and artifices and examples of civilized man can give hovering over him—that after this transition is made from slavery to apprenticeship, and from slavery to absolute freedom, a negro's spirit has been found to rival the unbroken tranquillity of the Caribbean Seas. (Cheers.) This was not the state of things we expected, my lords; and in proof that it was not so, I have but to refer you to the statute book itself. On what ground did you enact the intermediate state of indenture apprenticeship, and on what arguments did you justify it? You felt and acknowledged that the negro had a right to be free, and that you had no right to detain him in bondage. Every one admitted this, but in the prevailing ignorance of their character it was apprehended that they could not be made free at once, and that time was requisite to train the negro to receive the boon it was intended bestowing upon him.

This was the delusion which prevailed, and which was stated in the preamble of the statute—the same delusion which had made the men on one side state and the other to believe that it was necessary to pay the slave-owners for the loss it was

supposed they would sustain. But it was found to be a baseless fear, and the only result of the phantom so conjured up was a payment of twenty millions to the conjurers. (Hear, and a laugh.) Now, I maintain that had we known what we now know of the character of the negroes, neither would this compensation have been given to the slave-owners, nor we have been guilty of proposing to keep the negro in slavery five years, after we were decided that he had a right to his freedom. The noble and learned lord here proceeded to contend that up to the present time the slave-owners, so far from being sufferers, had been gainers by the abolition of slavery and the enactment of the system of apprenticeship, and that consequently up to the present moment nothing had occurred to entitle them to a claim upon the compensation allotted by parliament. The slave-owners might be said to have pocketed the seven millions without having the least claim to them, and therefore, in considering the proposition he was about to make, parliament should bear in mind that the slave proprietors were, if anything, the debtors to the nation. The money had, in fact, been paid to them by mistake, and, were the transaction one between man and man, an action for its recovery might lie. But the slave-owners alleged that if the apprenticeship were now done away there would be a loss, and that to meet that loss they had a right to the money. For argument's sake he would suppose this to be true, and that there would be loss; but would it not be fair that the money should be lodged in the hands of a third party, with authority to pay back at the expiration of the two years whatever rateable sum the master could prove himself to have lost? His firm belief was, that no loss could arise; but, desirous to meet the planter at every point, he should have no objection to make terms with him. Let him, then, pay the money into court, as it were, and at the end of two years he should be fully indemnified for any loss he might prove. He called upon their lordships to look to Antigua and the Bermudas for proof that the free negro worked well, and that no loss was occasioned to the planters or their property by the granting of emancipation. But it was said that there was a difference between the cases of Antigua and other colonies, such as Jamaica, and it was urged that while the negroes of the former, from the smallness and barrenness of the place, would be forced into work, that in the latter they would run away, and take refuge in the woods. Now, he asked, why should the negro run away from his work, on being made free, more than during the continuance of his apprenticeship? Why, again, should it be supposed that on the 1st of August, 1840, the emancipated negroes should have less inclination to betake themselves to the woods than in 1838? If there was a risk of the slaves running to the woods in 1838, that risk would be increased and not diminished during the intermediate period up to 1840, by the treatment they were receiving from their masters, and the deferring of their hopes.

My lords, (continued the noble lord,) I have now to say a few words upon the treatment which the slaves have received during the past three years of their apprenticeship, and which, it is alleged, during the next two years is to make them fitted for absolute emancipation. My lords, I am prepared to show that in most respects the treatment the slaves have received since 1834 is no better, and in many others more unjust and worse,

than it ever was in the time of absolute slavery. It is true that the use of the cartwhip as a stimulus to labor has been abolished. This, I admit, is a great and most satisfactory improvement; but, in every other particular, the state of the slave, I am prepared to show, is not improved, and, in many respects, it is materially worse. First, with regard to the article of food, I will compare the Jamaica prison allowance with that allotted to the apprenticed negroes in other colonies. In the Jamaica prison the allowance of rice is 14 pints a week to each person. I have no return of the allowance to the indentured apprentice in Jamaica, but I believe it is little over this; but in Barbadoes and the Leeward Islands, it is much under. In Barbadoes, instead of receiving the Jamaica prison allowance of 14 pints a week, the apprenticed negro received but 10 pints; while in the Leeward Islands he had but 8 pints. In the crown colonies, before 1834, the slave received 21 pints of rice, now the apprentice gets but 10; so that in the material article, food, no improvement in the condition of the negro was observable. Then, with regard to time, it is obviously of the utmost importance that the apprentice should have at least two holidays and a half a week—the Sabbath for religious worship and instruction, the Saturday to attend the markets, and half of Friday to work in his own garden. The act of emancipation specified 45 hours a week as the period the apprentice was to work for his master, but the master so contrived matters as in most instances to make the 45 hours the law allotted him run into the apprentice's half of Friday, and even in some cases into the Saturday. The planter invariably counted the time from the moment that the slave commenced his work; and as it often occurs that his residence was on the border of the estate, he may have to walk five or six miles to get to the place he has to work. This was a point which he was sure their lordships would agree with him in thinking required alteration.

The next topic to which I shall advert relates to the administration of justice; and this large and important subject I cannot pass over without a word to remind your lordships how little safe it is, how little deserving the name of just, or any thing like just, that where you have two classes you should separate them into conflicting parties, until they become so exasperated in their resentment as scarcely to regard each other as brethren of the same species; and that you should place all the administration of justice in the hands of one dominant class, whose principles, whose passions, whose interests, are all likely to be preferred by the judges when they presume to sit where you have placed them on the judgment seat. The chief and puisne judges are raised to their situations from amongst the class which includes the white men and planters. But, worse than that, the jurors are taken from the same privileged body: jurors, who are to assess civil damages in actions for injuries done to the negroes—jurors, who are to try bills of indictment against the whites for the maltreatment of the blacks—jurors who are to convict or acquit on those bills—jurors who are to try the slaves themselves—nay, magistrates, jailors, turnkeys, the whole apparatus of justice, both administrative and executive, exclusively in the hands of one race! What is the consequence? Why, it is proverbial that no bills are found for the blacks. (Hear, hear.) Six bills of indictment were preferred, some for murder and some for bad manslaughter, and at one assizes

every one of these six indictments was thrown out. Assizes after assizes the same thing happened, until at length wagers were held that no such bill would be found, and no one was found to accept them. Well was it for them that they declined, for every one of the bills preferred was ignored. Now, observe that in proceedings, as your lordships know, before grand jurors, not a tittle of evidence is heard for the prisoners; every witness is in favor of the indictment, or finding of the bill; but in all these instances the bills were flung out on the examination of evidence solely against the prisoner. Even in the worst cases of murder, as certainly and plainly committed as the sun shines at noon day, monstrous to all, the bills were thrown out when half the witnesses for the prosecution remained to be examined. (Hear, hear.) Some individuals swore against the prisoners, and though others tendered their evidence, the jury refused to hear them. (Hear, hear.) Besides, the punishments inflicted are monstrous; thirty-nine lashes are inflicted for the vague, indefinite—because incapable to be defined—offence of insolence. Thirty-nine lashes for the grave and the more definite, I admit, offence of an attempt to carry a small knife. Three months imprisonment, or fifty lashes, for the equally grave offence of cutting off the shoot of a cane plant! There seems to have prevailed at all times amongst the governors of our colonies a feeling, of which, I grieve to say, the governors at home have ever and anon largely partaken, that there is something in the nature of a slave—something in the habits of the African negro—something in the disposition of the unfortunate hapless victims of our own crimes and cruelties, which makes what is mercy and justice to other men cruelty to society and injustice to the law in the case of the negro, and which condemns offences slightly visited, if visited at all, with punishment, when committed by other men, to the sentence that for his obdurate nature none can be too severe. (Hear, hear.) As if we had any one to blame but ourselves—as if we had any right to visit on him that character if it were obdurate, those habits if they were insubordinate, that dishonest disposition if it did corrupt his character, all of which I deny, and which experience proves to be contrary to the fact and truth; but even if these statements were all truth instead of being foully slanderous and absolutely false, we, of all men, have ourselves to blame, ourselves to tax, and ourselves to punish, at least for the self abasement, for we have been the very causes of corrupting the negro character. (Cheers.)

If some capricious despot, in his career of ordinary tyranny, were to tax his imagination to produce something more monstrous and unnatural than himself, and were to place a dove amongst vultures, or engraft a thorn on the olive tree, much as we should marvel at the caprice, we should be still more astounded at the expectation, which exceeds even a tyrant's proverbial unreasonableness, that he should gather grapes from the thorn, or that the dove should be habituated to a thirst for blood. Yet that is the caprice, that is the unreasonable, the foul, the gross, the monstrous, the outrageous, incredible injustice of which we are hourly guilty towards the whole unhappy race of negroes. (Cheers.) My lords, we fill up the measure of injustice by severely executing laws badly conceived in a still more atrocious and cruel spirit. The whole punishments smell of blood. (Hear, hear.) If the treadmill stop in consequence of the

languid limbs and exhausted frames of the victims, within a minute the lash resounds through the building—if the stones which they are set to break be not broken by limbs scarred, and marred, and whaled, they are summoned by the crack of the whip to their toilsome task! I myself have heard within the last three hours, from a person who was an eye-witness of the appalling and disgusting fact, that a leper was introduced amongst the negroes; and in passing let me remark, that in private houses or hospitals no more care has been taken to separate those who are stricken with infectious diseases from the sound portion, any more than to furnish food to those in prison who are compelled, from the unheard-of, the paltry, the miserable disposition to treat with cruelty the victims of a prison, to go out and gather their own food,—a thing which I believe even the tyrant of Siberia does not commit. Yet in that prison, where blood flows profusely, and the limbs of those human beings are subjected to perpetual torture, the frightful, the nauseous, the disgusting—except that all other feelings are lost in pity towards the victim and indignation against the oppressor—sight was presented of a leper, scarred from the eruptions of disease on his legs and previous mistreatment, whaled again and again, and his blood again made to flow from the jailer's lash. I have told your lordships how bills have been thrown out for murdering the negroes. But a man had a bill presented for this offence: a petition was preferred, and by a white man. Yes, a white man who had dared, under feelings of excited indignation, to complain to the regularly constituted authorities, instead of receiving for his gallant conduct the thanks of the community, had a bill found which was presented against him as a nuisance. I have, within the last two hours, amid the new mass of papers laid before your lordships within the last forty-eight hours, culled a sample which, I believe, represents the whole odious mass.

Eleven females have been flogged, starved, lashed, attached to the treadmill, and compelled to work until nature could no longer endure their sufferings. At the moment when the wretched victims were about to fall off—when they could no longer bring down the mechanism and continue the movement, they were suspended by their arms, and at each revolution of the wheel received new wounds on their members, until, in the language of that law so grossly outraged in their persons, they “languished and died.” Ask you if a crime of this murderous nature went unvisited, and if no inquiry was made respecting its circumstances? The forms of justice were observed; the handmaid was present, but the sacred mistress was far away. A coroner's inquest was called; for the laws decreed that no such injuries should take place without having an inquiry instituted. Eleven inquisitions were held, eleven inquiries were made, eleven verdicts were returned. For murder? Manslaughter? Misconduct? No; but that they died by the visitation of God.” A lie—a perjury—a blasphemy! The visitation of God! Yes, for of the visitations of the Divine being by which the inscrutable purposes of his will are mysteriously worked out, one of the most mysterious is the power which, from time to time, is allowed by him to be exercised by the wicked for the torment of the innocent. (Cheers.) But of those visitations prescribed by Divine Providence there is one yet more inscrutable, for which it is still more difficult to affix a reason, and that is,

when heaven rolls down on this earth the judgment, not of scorpions, or the plague of pestilence, or famine, or war—but incomparably the worse plague, the worse judgment, of the injustice of judges who become betrayers of the law—perjured, wicked men, who abuse the law which they are sworn to administer, in order to gratify their own foul passions, to take the part of the wrongdoer against his victim, and to forswear themselves on God's gospel, in order that justice may not be done. * * * * My lords, I entirely concur in what was formerly said by Mr. Burke, and afterwards repeated by Mr. Canning, that while the making of laws was confined to the owners of slaves, nothing they did was ever found real or effectual. And when, perchance, any thing was accomplished, it had not, as Mr. Burke said, “an executive principle.” But, when they find you determined to do your duty, it is proved, by the example which they have given in passing the Apprenticeship Amendment Act, that they will even outstrip you to prevent your interference with them. * * * * Place the negroes on the same footing with other men, and give them the uncontrolled power over their time and labor, and it will become the interest of the planter, as well as the rest of the community, to treat the negro well, for their comfort and happiness depend on his industry and good behavior. It is a consequence perfectly clear, notwithstanding former distinctions, notwithstanding the difference of color and the variety of race in that population, the negro and the West Indian will in a very few generations—when the clank of his chain is no longer heard, when the oppression of the master can vex no more, when equal rights are enjoyed by all, and all have a common interest in the general prosperity—be impressed with a sense of their having an equal share in the promotion of the public welfare; nay, that social improvement, the progress of knowledge, civility, and even refinement itself, will proceed as rapidly and diffuse itself as universally in the islands of the Western Ocean as in any part of her Majesty's dominions. * * * *

I see no danger in the immediate emancipation of the negro; I see no possible injury in terminating the apprenticeship, (which we now have found should never have been adopted,) and in causing it to cease for slaves previous to August, 1838, at that date, as those subsequent to that date must in that case be exempt. * * * * I regard the freedom of the negro as accomplished and sure. Why? Because it is his right—because he has shown himself fit for it—because a pretext or a shadow of a pretext can no longer be devised for withholding that right from its possessor. I know that all men now take a part in the question, and that they will no longer bear to be imposed upon now they are well informed. My reliance is firm and unflinching upon the great change which I have witnessed—the education of the people unfettered by party or by sect—from the beginning of its progress, I may say from the hour of its birth. Yes; it was not for a humble man like me to assist at royal births with the illustrious prince who condescended to grace the pageant of this opening session, or the great captain and statesman in whose presence I now am proud to speak. But with that illustrious prince and with the father of the Queen I assisted at that other birth, more conspicuous still. With them and with the lord of the house of Russel I watched over its cradle—I marked its growth—I rejoiced in its strength—I

witnessed its maturity—I have been spared to see it ascend the very height of supreme power—directing the councils of the state—accelerating every great improvement—uniting itself with every good work—propping honorable and useful institutions—extirpating abuses in all our institutions—passing the bounds of our dominion, and in the new world, as in the old, proclaiming that freedom is the birthright of man—that distinction of color gives no title to oppression—that the chains now loosened must be struck off, and even the marks they have left effaced by the same eternal law of our nature which makes nations the masters of their own destiny, and which in Europe has caused every tyrant's throne to quake. But they need feel no alarm at the progress of right who defend a limited monarchy and support their popular institutions—who place their chiefest pride not in ruling over slaves, be they white or be they black—not in protecting the oppressor, but in wearing a constitutional crown, in holding the sword of justice with the hand of mercy, in being the first citizen of a country whose air is too pure for slavery to breathe, and on whose shores, if the captive's feet but touch, his fetters of themselves fall off. (Cheers.) To the resistless progress of this great principle I look with a confidence which nothing can shake; it makes all improvement certain—it makes all change safe which it produces; for none can be brought about, unless all has been accomplished in a cautious and salutary spirit. So now the fulness of time is come; for our duty being at length discharged to the African captive, I have demonstrated to you that every thing is ordered—every previous step taken—all safe, by experience shown to be safe, for the

long-desired consummation. The time has come—the trial has been made—the hour is striking—you have no longer a pretext for hesitation, or faltering, or delay. The slave has shown, by four years' blameless behavior and devotion, unsurpassed by any English peasant, to the pursuits of peaceful industry, that he is as fit for his freedom as any lord whom I now address. I demand his rights—I demand his liberty without stint, in the name of justice and of law—in the name of reason—in the name of God, who has given you no right to work injustice. I demand that your brother be no longer trampled upon as your slave (Hear, hear.) I make my appeal to the Commons, who represent the free people of England, and I require at their hands the performance of that condition for which they paid so enormous a price—that condition which all their constituents are in breathless anxiety to see fulfilled! I appeal to this house—the hereditary judges of the first tribunal in the world—to you I appeal for justice. Patrons of all the arts that humanize mankind, under your protection I place humanity herself! To the merciful Sovereign of a free people I call aloud for mercy to the hundreds of thousands in whose behalf half a million of her Christian sisters have cried aloud, that their cry may not have risen in vain. But first I turn my eye to the throne of all justice, and devoutly humbling myself before Him who is of purer eyes than to behold any longer such vast iniquities—I implore that the curse over our heads of unjust oppression be averted from us—that your hearts may be turned to mercy—and that over all the earth His will may at length be done!

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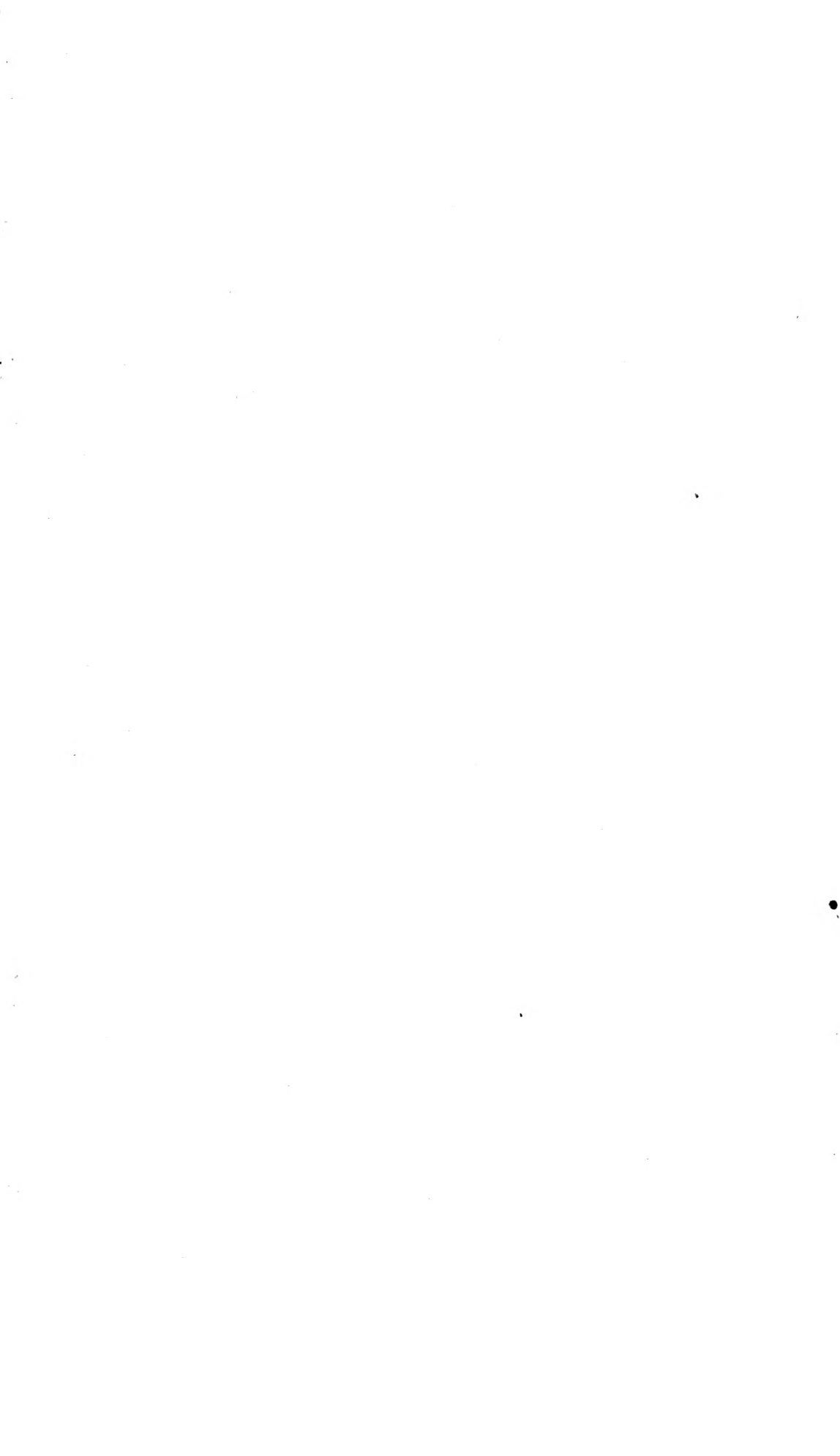
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